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Tickled to tears

These three are tickled over the festivities at senior adult week at Gulfshore last week. From left they are Myrtle Womble of Enon Baptist Church, Batesville; Clara Mitchell, of First Baptist Church, Marks; and Verlon Mitchell of Crowder Baptist Church. They were laughing at a comedy routine by Walter Price, pastor of First Baptist Church, Fulton, who did a musical radio program for the group. Other pictures are on page 2.

Mississippi Baptists fall behind the budget

Mississippi Baptists fell \$310,050 behind the budget for 1981 with Cooperative Program gifts of \$897,954 for May, according to Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

The May receipts were \$29,951 less than those of the same month of last year and brought the total missions gifts for the year to \$4,962,865, Kelly noted. This is to be compared with the pro-rata figure for the budget for five months of \$5,272,915.

The budget figure for each month would be \$1,054,583. That would make the May missions gifts \$156,629 below the budget for the month.

"There is no lack of faith in the fact that Mississippi Baptists are going to support our world missions program," Kelly said. "The history of the Mississippi Baptist Convention has always been that the Baptists of this state will support missions causes with money and with their lives. To be behind the adopted budget figure by more than \$300,000 for a five-month period, however, is a matter of concern. If this trend were to continue for the next several months, our missions efforts could be in serious trouble," he added. "Our Bold Missions Thrust was adopted in Kansas City in 1977, and we

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LOS ANGELES, June 8—Setting a moderate tone for the Southern Baptist Convention to follow, the Southern Baptist Pastors' Conference avoided confrontation on the biblical inerrancy question, focusing instead on the Christian home, evangelism, and missions.

More than 7,000 pastors and their wives attended the sessions, listening to 15 sermons and seven testimonies, electing a Houston pastor, Edwin Young of Second Baptist Church, as their new president, and concluding with an altar call.

This year's president, Jim Henry of First Baptist Church, Orlando, Fla., said the program was planned to bring pastors together, and commended the "sweet spirit of togetherness" among the pastors who attended and spoke.

In an interview following the meeting, Henry specifically mentioned the testimonies of the convention's six seminary presidents, saying he felt good about their testimonies, and the presidents felt good about the invitation. In recent years, several of the seminaries have been criticized for alleged liberalism.

Henry also commended the speakers on the program for sticking to their assigned topics and avoiding political issues that might set the agenda for the 124th annual meeting of the SBC June 9-11.

Two former SBC presidents, Adrian Rogers of Bellevue Baptist Church, Memphis, and W. A. Criswell of First Baptist Church, Dallas, preached

sermons on the family and the church. Rogers ended his sermon with the only reference to the inerrancy issue in the opening session, reminding that the only sure foundation for the family "is God's inerrant, infallible Word—the Bible."

Rogers insisted the Bible teaches wives should be submissive to their husbands and husbands should be head of the home in a sermon offering seven suggestions based on the marriage relationship of Abraham and Sarah. He preached on "Sister Sarah's Simple Secrets," and "Aged Abraham's Able Advice."

The grey-haired, silver-tongued Criswell, dressed in a white suit and a red striped tie, preached on the mystery of the church's origin, nature, unity and salvation.

In an emotional plea for unity, Richard Jackson of Phoenix, Ariz., blamed the devil and the demons and the press for fueling the inerrancy controversy among Baptists, declaring "Southern Baptists are not split now, nor shall we ever."

Jackson, pastor of North Phoenix Baptist Church, chided Baptists on both sides of the inerrancy controversy who "take your Christian brother to the press and cut his liver out for the whole world to laugh at."

He lashed out at both the religious press and secular press, saying if the press quit writing about the controversy, Southern Baptists wouldn't know it was going on.

Although Jackson acknowledged

publicly that he planned to nominate Bailey Smith, pastor of First Baptist Church, Del City, Okla., for a second term as convention president, Jackson blamed those who have tried to get him to choose sides.

"I feel like I have a choice between joining the Ku Klux Klan or the gay rights movement, and I ain't joining either," Jackson said.

Jess Moody, a former president of the pastors' conference, pastor of First Baptist Church, Van Nuys, Calif., charged that controversy between two Christian groups "is contrary to the mood of Jesus."

Moody claimed the controversy is not over the Bible.

"The only difference between the liberals and fundamentalists is that they deny different verses," he said. "They are both fear peddlers selling the same thing—just from different bottles."

Eighty-year-old Vance Havner, a Bible conference leader from

Greensboro, called for unity among Southern Baptists, and said it could only come from repentance and a fresh movement of the Holy Spirit.

"Within the next few hours if we really open our hearts to repentance with faith for an unscheduled invasion of God, we could meet the demonism of the age with the demonstration of the Holy Spirit and power," Havner said.

In another address, Sam T. Cathey, Southern Baptist evangelist from Hot Springs, Ark., told the pastors the Bible clearly teaches that "Satan and demons are real, literal and personal," adding he knew the pastors believe this because they believe the Bible is literally true. He urged pastors to reject the temptation to ignore the subject of demons.

Fred Wolfe, pastor of Cottage Hill Baptist Church, Mobile, Ala., who later was elected vice president of the pastors' conference, warned that the Bible is not like a cafeteria line where

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Supreme court faces new church solicitation case

By Stan Hasty

WASHINGTON (BP) — The U.S. Supreme Court will decide whether religious groups receiving more than half their income from public solicitation should be exempt from state registration and reporting requirements.

At stake is the constitutionality of the Minnesota Charitable Solicitations Act, a law which state officials say protects the public "from fraudulent and deceptive practices" and allows the public "to become aware of the manner in which various organizations expend the contributed monies."

The Minnesota law requires charitable organizations, including church-

related groups, to register with the state before soliciting funds from the general public and to comply with certain reporting requirements.

Three years ago, four members of Sun Myung Moon's Unification Church challenged the law as unconstitutional under the First Amendment's ban on an establishment of religion.

A U.S. district court last year agreed with Moon's followers. It struck down provisions that applied to churches and church-related groups and left the law in effect for nonreligious charitable organizations.

Earlier this year, the Eighth Circuit Court of Appeals agreed that the por-

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Lebanon missionaries find war part of everyday life

By Susan Cahen

BEIRUT, Lebanon (BP) — Jet planes whistling overhead and the booming answer of anti-aircraft guns in the neighborhood interrupt children's games on the playground of Beirut Baptist School.

The children, happy at play one minute, run crying the next to their teacher, who also trembles.

No one is hurt and the gunfire offers no immediate threat. But continuing violence is part of the daily scenario of fighting between

clim factions in Lebanon and part of the everyday life of Southern Baptist missionaries who are stationed there.

Missionary David King, in describing the situation, says lifestyles in this atmosphere must be flexible. Schools close for several days, then reopen when there is a lull in fighting. Missionaries take their children to school by circuitous routes to avoid danger areas.

They sometimes cancel nighttime evangelistic meetings, knowing believers might attend but those they are trying to reach will not.

Although all Southern Baptist missionaries in Lebanon work in the capital city of Beirut, they live in both the western Muslim sector and the Christian sector, east of the Green Line, the recognized line of demarcation between the two factions.

King says: "The Green Line shows up black at night—a very dark swath right across Beirut from north to south—because the electricity is all shot out in that area."

"It is deserted except for the fighters and a few hardy souls who have good stocks of food and good strong basement shelters," he says.

Missionaries assigned to the Beirut Baptist School live in the Muslim sector, where the school is. But missionaries assigned to the Arab Baptist

Theological Seminary, or to publication and broadcast ministries, live near the seminary in the Christian community, which reaches into the hills and surrounding villages.

Missionaries living near the hillside areas say they get a "bit of excitement" at times, especially at night. King said one evening "a salvo of seven or eight shells whistled over our heads and exploded in the hillside. It didn't do any damage, but it sent us

scurrying to the seminary basement for fear more might be following. Max (Mrs. King) had cooked a turkey for dinner, so we brought it to the basement and enjoyed it off the workbench. Such is life in Lebanon these days!"

Though living with the sounds of war can create tension, new cease-fires sometimes make it just as difficult to sleep in the sudden, eerie quiet.

The children go back to school, the

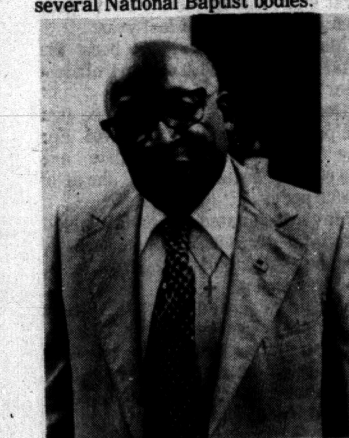
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"I'm just beginning to live" — pastor gets doctorate at 78

By Tim Nicholas

On May 29, Albert Durham, 78, was awarded a doctor of ministries degree from the Mississippi Baptist Seminary. He and Joseph Sutton, a teacher at the seminary, are the first two persons to receive the advanced degrees.

Durham, who showed up at the seminary more than 10 years ago, has more than 50 classes according to Dick Brogan, president of the seminary which is affiliated with the Mississippi Baptist Convention and with several National Baptist bodies.



Albert Durham

"What has amazed me," said Brogan, "is his stickability—his consistent trudging to complete this course."

Durham had only completed schooling up to the 8th grade when he entered the non-accredited seminary. Brogan explained that the seminary is specially equipped to educate students who do not have college degrees.

Albert Durham was born in 1903 into a poor family of sharecroppers who worked a black man's plantation. "I was brought up just as poor as a person can get," said Durham. "And it took most of my life to get answers to the question, 'why so poor?'" Durham said he found the answer in the Bible: "Every good and perfect gift comes from God." He added, "The Lord knew I would give God the glory."

Married at 16 "to get away from my problems—I thought it would help" Durham felt a call to preach at age 32. He recalls five consecutive nights of dreams in which God would tell him to preach. The sixth night he dreamt God asked why he didn't respond after five nights of calling.

Shortly after the dreams, Durham answered the call at his father's funeral.

Earlier in life he had begun to work his way up and out of poverty. He went to the federal land bank with \$35 and

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These young men are actually working. They are staffers at Central Hills Baptist Retreat and will be working with the campers this summer as counselors and in the program areas of the camp. The Baptist Record visited the state Royal Ambassador camp last week during staff week and

recorded some of the action as the staff prepared for the onslaught of the campers. In the picture above, the staffers are preparing the horses for trail riding, getting them accustomed to taking boys through the woods. More pictures are on page 2.

President's address

The worth of the work — "whatever the price"

By Bailey E. Smith
(Acts 4:13, 18-21, 31-33)

Bailey E. Smith is pastor of First Southern Baptist Church, Del City, Okla., and was elected president of the Southern Baptist Convention in June, 1980. He is a graduate of Ouachita Baptist University and Southwestern Baptist Theological Seminary and has served as president of the Baptist General Convention of Oklahoma and the Southern Baptist Pastors' Conference.

Peter and John were having a bold and BOLDNESS of Peter and John. In other words, their boldness was ob-

vious and that boldness came from the fact that they believed the work of Christ was worth whatever the price. They said, "For we cannot but speak the things which we have seen and heard."

I also notice that their bold mission was empowered by the Holy Spirit which resulted in a new togetherness (v. 31-33). "And when they had prayed, the place was shaken where they were assembled together and they were all filled with the Holy Spirit, and they spake the Word of God with BOLDNESS. And the multitude of them that believed were of one heart and one soul."

Our theme for this Convention, keep-

ing in mind our Bold Mission Thrust emphasis, is Our Bold Response. Now I sincerely believe that in this day of compromise and vacillation that is an appropriate theme — "Our Bold Response Now! Now is the day for us to speak the claims of Christ and respond to the needs of a hungry, lonely, needy, waiting world."

These past months as your president, I've gone across this great land and abroad seeing Christians in many and varied types of work. I've heard many of them tell of the challenges of this work, yet never with a regret or complaint. I asked almost everywhere I was one consistent question. I would look square in the face that de-

servant of Jesus and I would ask, "Well, do you think it's worth it?"

In one of our Pioneer Areas, I asked up at this strong Southern Baptist Missionary perspiring in that hot East African sun, "You know, Ed, this makes it all worth while." He said, "Worthwhile—worthwhile, I wouldn't do anything else."

Now, I want my bold response and your bold response to be that the work and opportunity God has given us is a worthy work. I want us to see five worthy parts of our work. First of all, we respond boldly to a waiting world because we have:

1. A Saviour Worth Serving:
Oh how the Word is a testimony to

of the deep Kenya bush, after seeing nine people invite Jesus into their hearts at a little settlement. I looked up at this strong Southern Baptist Missionary perspiring in that hot East African sun, "You know, Ed, this makes it all worth while." He said, "Worthwhile—worthwhile, I wouldn't do anything else."

Now, I want my bold response and your bold response to be that the work and opportunity God has given us is a worthy work. I want us to see five worthy parts of our work. First of all, we respond boldly to a waiting world because we have:

His uniqueness and greatness. "All things were made by Him; and without Him was not anything made that was made." (John 1:3). "By Him were all things created that are in Heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers—all things were created by Him and for Him." (Col. 1:16). Paul said in Philippians "Who being in the form of God, thought it not robbery to be equal with God and took upon himself the form of a servant, made himself of no reputation and became obedient unto death, even the death of the cross." "At the name of Jesus every knee shall bow and

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Pastors avoid inerrancy, focus on home, evangelism

(Continued from page 1)
people can pick and choose what verses they will obey, based on personal preference.

Wolfe warned against Christians who "substitute hearing the word of God for doing the word of God."

In a similar light, Harold O'Chester, pastor of Allendale Baptist Church, Austin, Tex., told the pastors they didn't need to have more sermons, they just needed to go back home and do the gospel, and its Great Commission to proclaim Christ to the whole world.

SBC Foreign Mission Board President R. Keith Parks challenged pastors to support Bold Mission Thrust, the denomination's program to proclaim the gospel to every person in the world by the year 2000.

Parks said if Baptists succeed in Bold Mission Thrust, it will largely be because of the support of pastors; but if Baptists fail, there will be "more blood on the hands of pastors" than anyone else.

John Bisagno, pastor of Houston's First Baptist Church, urged the pastors to go to the mission field personally, saying it would change their lives and their commitment to missions just as it changed his own.

Bisagno warned the pastors they could never win the world to Christ "sitting behind a desk playing solitaire with church prospect cards."

It was Bisagno who had nominated Young as the new president of the pastors' conference. Young won by an estimated 60-40 percent margin over Clyde Fant, pastor of First Baptist Church, Richardson, Tex.

The pastors' conference closed with a challenge from evangelist Arthur Blessitt to move beyond being tourists to being evangelists in the world. Hundreds responded to Blessitt's altar prayer call where he called on pastors to witness to the people of Los Angeles. "Los Angeles needs Jesus."

SBC Executive Committee withdraws constitution change

Just before the opening of the Southern Baptist Convention in Los Angeles, the Southern Baptist Executive Committee withdrew its controversial constitutional change.

The change would have called for a change in the method of determining the number of convention messengers permitted from each church.

The recommendation, a constitutional change requiring a two-thirds majority for passage, would have authorized each church to have one messenger with one additional messenger allowed for each two percent of its undesignated offerings or for each \$10,000 contributed through the Cooperative Program. The present maximum of 10 messengers would have remained the same.

Since its adoption by the Executive

Committee at its February meeting the recommendation had drawn widespread debate and criticism.

Committee members said they withdrew the recommendation because they expected its defeat on the convention floor.

Nelson Duke, chairman of the administrative and convention arrangements subcommittee which presented the motion for withdrawal, said he supported withdrawal "in the interest of keeping the focus of the convention where it ought to be—on Bold Mission Thrust."

1st, Jackson 1st, Columbus in top ten

LOS ANGELES—Two churches which led the Southern Baptist Convention in gifts to the 1980 Annie Armstrong Easter Offering for home missions basked in the spotlight here Monday at the annual meeting of Woman's Missionary Union.

Plaques of commendation went to First Baptist Church, Houston, for leading the SBC in overall giving to the offering and to Oklaunion (Texas) Baptist Church for per capita giving to the offering. Two Mississippi churches were included in the top 10.

The Houston church gave \$45,051, and the Oklaunion congregation contributed \$2,550, an average of \$68.92 for each of its 37 resident members. John R. Bisagno is pastor of FBC, Houston, and Grady V. Kays is pastor of Oklaunion Baptist.

The 1980 offering was the largest in home missions history, totalling \$16,479,032. Sponsored by the WMU, the offering annually provides about half of the Home Mission Board budget, with the rest coming from the Cooperative Program.

"We appreciate all Southern Baptists for making the 1980 Annie Armstrong Easter Offering the greatest yet, and we especially are grateful to these two fine churches for carrying torches of leadership along the way," said HMB President William G. Tanner.

Determination of top contributors to the offering was made using statistics provided by churches on their 1980 Uniform Church Letters, said Robert E. Bingham, HMB vice president in charge of the Services Section and director of the tabulations.

The remainder of the top 10 overall contributing churches and their pastors included (2) First-Jackson, Miss., Schuyler Batson (associate pastor); (3) First—North Augusta, S.C., Charles D. Page; (4) South Main—Houston, Texas, Kenneth L. Chaffin; (5) Wieuca Road—Atlanta, Ga., William L. Self; (6) First—Decatur, Ga., Peter Rhea Jones; (7) First—San Antonio, Texas, Franklin D. Pollard; (8) First—Amarillo, Texas, Winfred Moore; (9) Cottage Hill—Mobile, Ala., Fred H. Wolfe; (10) First—Columbus, Miss., Joe N. McKeever.

May's gifts boost total

NASHVILLE, Tenn. (BP) — May's undesignated contributions through Southern Baptists' national Cooperative Program increased 12.6 percent over May 1980, putting gifts for the first eight months of the fiscal year 12.6 percent ahead of last year.

May's gifts of \$7,015,955 boost the total to date to \$54,380,651, up from last year's \$47,867,714.

Designated contributions rose just 42 percent in May, to \$8,873,705. For the year, designated gifts are \$59,996,091, or 11.2 percent ahead of 1980's pace.

May's designated and undesignated gifts totaled \$15,889,569, up 5.5 percent. For the year, all gifts are \$114,376,742, up 12.3 percent.

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, which disburses the funds to Southern Baptist agencies and institutions, said: "I am gratified at the continued strong support for world missions through the Cooperative Program. A portion of the increase reflects the mission commitment of state conventions. Over 20 state conventions increased their Cooperative Program percentages to the Southern Baptist Convention this year which shows in a major shift upward in receipts by the SBC since Jan. 1. This strong support assures a positive step forward in our Bold Mission Thrust budget."

I think one should always attempt to keep perspective and I think there should be some time which a man can set aside each day to contemplate and consider himself. For example, I try at the end of each day to consider myself and to think about the work of the day—such as, was it a good day for me this day, this day's existence: Did good, rich things happen to me today? And if they were not good and rich, if they were negative, I try to chart them as a learning experience. And I think it's very important for a man to know who and what and where he is. —Bernie Casey

Dead man's limb given new life

By Susan Cahen
BARRANQUILLA, Colombia (BP) — A Colombian father's concern and his son's faith combined recently with a Southern Baptist missionary's expertise and a dead man's artificial leg to give the young man a new life.

Jerrell Ballard, Southern Baptists' only foreign missionary prosthetist, was visiting the llanos, Colombia's counterpart to the U.S. wild west of 100 years ago, with fellow missionary Ross Thompson when a man approached.

The man had walked two hours to ask Ballard to help his son who had lost a leg in an accident. Since the mishap the young man would not leave the house. Ballard talked to the father at length and felt that it would be impossible to do anything, but decided to go and talk to the son.

The 19-year-old had covered his legs with a blanket for fear someone would see his loss of limb. Ballard sought some privacy and examined the stump.

"I got a vision as I looked at that amputated limb of a prosthesis (artificial limb) in my office that could possibly work for this young man," Ballard recalls. "I couldn't believe that I would ever attempt to encourage a patient like I did this one, knowing that I would not see him again to fit the limb."

With a tape measure and sticks, Ballard and others who had accompanied him measured the limb. When they finished, they talked with the boy about God, his strength and what faith could do. Ballard told him that what he was about to attempt was just about impossible—unless God helped.

"I felt the chances were about 99 to 1 to come out wrong," Ballard says, "but I didn't tell him those odds. I asked him to change his life and begin to ask God to help him make this change through prayer."

"When I got back to Barranquilla the first thing I did when I got to my office was to locate the prosthesis that I had in mind," Ballard remembers. "I could not believe it. It was exactly what I needed."

The limb was in the office because the intended recipient had died before it was completed. Ballard measured and remeasured the limb. Then he packaged it and gave it to the medical team going out two weeks later with instructions for Vic Norman, a missionary physician, for fitting the patient.

Ballard says he heard that two days after the team's arrival, the young man showed up without crutches, walking on the new limb. Most patients have to use the crutches for weeks. But, Ballard said, "I don't think he knew any better."

He also showed up at service that night to show his gratitude and to ask the Lord into his life.

Gambling — Recreation and/or Revenue? — "Gambling not only has become a major form of recreation for many Americans but a source of revenue for many states. New York recently started its own numbers game, challenging the illegal numbers racket. Some national surveys now claim that over 80 percent of the public approves of gambling, and some even consider gambling as a right. For example, recently a Newark, N. J. citizens group petitioned City Hall not to close down a numbers operation in their area. They claimed to do so was interference with a business enterprise of minorities. Yet numbers remain an illegal form of gambling known to be under the control of crime syndicates. There was a time when gambling and so much money openly credited to gambling receipts would evoke a public outcry. But today, voices are muted as state after state looks for new sources of revenue. Currently 15 states sponsor lotteries, and one or another form of gambling is legal in 44 states and the territory of Puerto Rico." —(AFL-CIO News, January 31, 1981).

Want your children to turn out well? Spend twice as much time with them, and half as much money for them.

When your capability is of God, you will never be incapable.

Nothing is something some folks are good for.

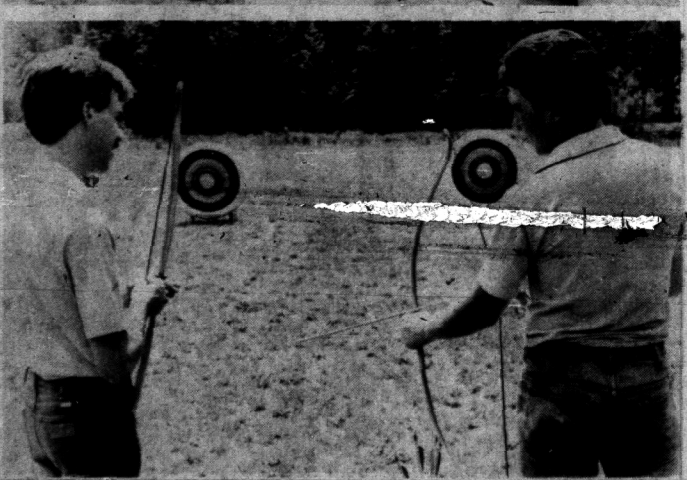


At Central Hills

Staffers prepare for RA rush

The summer staffers at Central Hills Baptist Retreat are pictured here preparing for Royal Ambassadors who will be camping there this summer. During staff week, the young men pitched tents, learned crafts and marksmanship, took lifesaving lessons, and learned how to teach Bible studies. They worked from 5:30 a.m. till about 10 at night all week.

Photos by Tim Nicholas



Baptist mission in Mormon country fills quickly, as Autrey leads

SALT LAKE CITY, Utah (BP) — After only three years under 76-year-old C. E. Autrey's leadership, a mission church in the heart of Mormon country is filled to overflowing.

Autrey reports 34 people joined University Baptist Church this past Easter Sunday; 29 came by profession of faith for baptism, 26 of them adults.

The decisions represent the resurrection Autrey's leadership gives the church. When he was called as pastor, University Baptist had five resident members, two of which moved away before he arrived.

Now Sunday School attendance averages 140 and membership has increased to 213. "We're picking up in every area," says Autrey. "We're getting additions right along—three or four per Sunday, at times."

Autrey makes 400 visits or contacts for the church per month. He also keeps a calendar full of revival engagements. He studies up to five hours a day for the seminary extension class

he teaches; intermittently he teaches Bible at the University of Utah. And almost every afternoon, Autrey dons his red cap and jogging shoes and walks briskly through the community.

His accomplishments are as extraordinary as the man: he has preached to an estimated 50 million persons; "upwards of 300,000" made decisions for Christ during his ministry of area crusades and tent revivals, says Autrey.

Yet the bespectacled Autrey cringes at too much emphasis on his past. He doesn't want to be introduced as "former" director of evangelism for the Home Mission Board or "former" seminary professor. "I want them to tell what I'm doing now," he says sharply. "I'm interested in what's going on now and in the future. I'm not on a shelf gathering dust."

Autrey is "doing" a world-wide ministry. Located three blocks from the University of Utah and its 23,000 students, University Baptist touches a dozen nationalities. Most of them stu-

dents working on post-graduate degrees. About half of University Baptists' members are foreign, ranging from Bolivians to Malaysians.

The church also sponsors a mission for 85 Cantonese-speaking Chinese and has launched an outreach to Vietnamese. Already they have located four Vietnamese families. "Sixteen persons from four families now attend regularly," states Autrey. "Our big problem is not Mormons but space. I'm amazed that people keep coming when we have to stack them on top of each other."

The Mormon church claimed to have 30,000 missionaries on the field in 1980. Newsweek magazine reported in September 1980 nine doors opened for every 1,000 homes Mormon missionaries visited. This resulted in 152,000 converts in 1978, 193,000 converts in 1979.

"Baptists join Mormonism every day," says Autrey. "They think Mormons are Christians because the Mormons tell them they are; but

they're not. To be a Christian, Christ must be your Savior, and they deny that."

Autrey estimates about 30 percent of Mormons are not devout and could become Christians. Often, however, persons rejecting Mormonism wind up rejecting all religion. Comments one former Mormon, "You're reared with the concept, 'It's us or nobody.' So if you do any investigation and say, 'Gee, it sure can't be the Mormons,' the tendency is to say, 'Well, I don't believe any of it.'"

Autrey's loving involves visiting, calling, writing letters to those who visit his church. The cornerstone of his ministry is continuous contact, especially with new converts.

"You have to keep going back," he explains. "When they're Mormons or Buddhists, they become isolated by their families."

(Adapted from "Your God, My God," published by the Southern Baptist Home Mission Board as part of the Human Touch series.)

Lost tribe of Mindanao finds Christ in crusade

By Chuck Morris

TUMAGOK, Philippines (BP) — I was the first white man to reach this spot.

I had forded rivers, balanced on logs and walked two half-inch cables 70 feet above a crocodile infested river. I had burrowed through 10-foot high jungle grass, slid down 45-degree mountain slopes and crept through dark jungles.

It had taken me three days to walk 30 miles to reach Tumagok, the most remote spot of the lost tribe of Mindanao—the Manobos.

Soon after I arrived I met the "pakell-lok-ese," the woman leader of the primitive religion of the Manobos. Her beady eyes followed my every movement. Her dress and unique beads identified her as the one "experienced in keeping the traditions and laws of the tribe."

She knew I was there to tell her people about Jesus Christ. I wondered what she was thinking, what she was planning.

It was past midnight and the full moon was reflecting off the frothy Maridajao River. A strange sound jerked me awake. The old woman was squatting on her heels chanting in a tongue I hadn't heard. The noise went on for an hour.

The next day I learned I had heard the "prayer language" of the religious leaders. The Manobos believe they descended from the biblical tribe of the Hittites. Tradition says they received their language at the Tower of Babel when God gave it to the first Manobo, Ajirio. The language is passed on today to a select few. Most Manobos don't understand it and cannot speak it.

I learned they believe in one god who sent a spirit to give them commandments to live by, such as don't kill, don't steal, don't commit adultery and don't backbite. To violate these leads one to the "lake of fire," to keep them brings one to heaven.

They also believe that goddesses rule over certain areas, such as rain, wildlife and harvest. And they sacrifice to the spirit of agriculture at planting time and harvest.

But the souls of these noble people are uneasy. Threatened by rebels from several sides, starving from lack of food and 98 percent illiterate, they cling to tradi-

tions and commandments which have no future.

The second night after I had shared the good news of Jesus Christ, the old woman I had heard praying said, "I never thought I would live long enough to see someone come this far to tell us about God. Will you give me permission to pray that tomorrow our people will come down the mountain to hear this message about Jesus Christ?"

About midnight I again heard her praying. Morning light revealed the tribe flowing down the mountain, some having walked two hours. Soon the little hut was packed with 35 adults and three times that many children and young people.

For one and one-half hours I told them about Jesus, over and over again the same story. When I invited them to accept Christ the old woman was the first to stand.

An 80-year-old man who was hearing the news for the first time, stood to say, "Put my name down as one who accepts." A division chief who had walked six miles to hear, believed. Another 84-year-old chief said, "We have not known. We now believe. I will be baptized. I will give a piece of land for a church site."

I asked those who had stood making decisions to sit down and I carefully explained the meaning of what they were doing. I taught them about baptism and the need to witness their belief about Jesus. Then I went to the river. Some 25 adults and older young people had streamed down the hill to witness their faith by baptism.

Like chickens flocking for food they came; they heard; they believe; they went away satisfied. In 14 days, 125 people accepted Christ.

At the last service, the translator said to the people, "We have been called the lost tribe of Mindanao. This can't be said any longer. Since Brother Morris has brought the gospel to our tribe God has found us."

As I turned to start the long walk back out of the mountains, the old woman crossed her arms, took both my hands in hers and raised her hands toward heaven to an act of benediction and prayer for me. Taking my hands again, she kissed them, and weeping said, "You have become my brother."

Chuck Morris, a Southern Baptist missionary living in the Philippines, was a participant in the recent New Life crusade on the island of Mindanao.

Bolivar, Mo. (BP) — Southwest Baptist College has been given a challenge grant of \$860,000 from the Mabee Foundation of Tulsa, Okla., for a dormitory-residence center on the new campus. Enrollment at the college reached a record 1,607 last fall and will exceed 1,700 next semester.

Missionaries in Dacca at time of assassination

DACCA, Bangladesh (BP) — All 17 Southern Baptist missionaries in Bangladesh were in their annual meeting in Dacca when President Ziaur Rahman was assassinated in an attempted coup May 30.

In a telephone report, Dan Johnson, missionary journeyman to Bangladesh, said there was no immediate danger to the missionaries and they planned to remain in Dacca for a few days until the situation calmed.

Johnson, who has completed his journeyman term, called from London, enroute to the United States. He left Bangladesh May 31.

Huntingdon, England — U.S. military families stationed in Huntingdon, England, broke ground this spring for a permanent church building. The congregation of Temple Baptist Church was able to buy land in 1979 for their building only 200 feet from the main gate of their base and at 20 percent of the land's actual value. English helped them draw up building plans and complete the English-language European Baptist Convention gave them \$18,000. Through the "Together We Build" program, the convention helps one church per year build a building or secure a permanent facility.

God's law lasts longer than those who break it.



Stewart

Last call: Gulfshore Family Week

Space is available for 15 more families for Family Week at Gulfshore Baptist Assembly. To date, 177 family members are pre-registered.

Among the faculty members from out of state are: Harold Bergen, family life consultant, Baptist Sunday School Board, who will conduct a number of adult conferences, and Clarence K. Stewart, pastor, First Baptist Church, Pulaski, Tenn., who will teach the Bible to adults.

"Help For The Whole Family" is the theme of the program, which is sponsored by the Christian Action Commission.

All day Wednesday, June 10, with two other afternoons free for family recreation.

The program begins on Monday with supper and closes with lunch on Friday. To register, send \$15 per person (applied to total cost) to Gulfshore Baptist Assembly, Pass Christian, Miss. 39571. For additional information, you may call the Christian Action Commission at 968-3929.

At Gulfshore

Macklyn Hubbell will speak to Church Training leaders

Macklyn Hubbell will be the speaker for the Church Training Leadership Retreat at Gulfshore, August 12-15.

Hubbell accepted the invitation after it became necessary for W. Douglas Hudgins to cancel the engagement due to the illness of his wife.

The Church Training Leadership Retreat features inspirational preaching, Bible study, leadership conferences, special interest conferences, and recreation in a retreat atmosphere.

The retreat begins with dinner on Wednesday, August 12, and concludes at noon on Saturday, August 15.

Other faculty includes Ken Mooney, director of Louisiana Church Training and Ken Trinkle, Bill Carmichael, and Paul Nix who are staff members of the Florida Church Training Department.

A special workshop is also planned for mentally retarded persons, their parents and those who work with them.

Hubbell will have responsibility for the evening worship hour and morning Bible teaching periods. He is associate professor in the Pastoral Division of the New Orleans Baptist Theological Seminary. From 1962 until 1980 he was pastor of First Baptist Church, Cleveland. He is a graduate of Baylor University, the University of Houston, Southern Seminary, and the University of Southern Mississippi.

Town of Osyka slates street revival in July

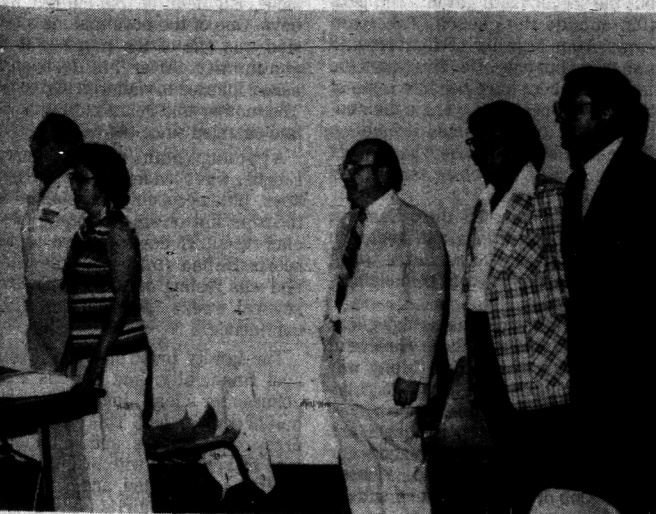
The churches of Osyka are going together during the month of July for an old-fashioned street revival.

On July 13, 14, and 15 the downtown business section will be blocked off between the hours of 7 p.m. and 9 p.m. for the street revival. Chairs will be set up for those who wish to sit although everyone may come and go as they please.

Refreshments will be available and there will be gospel music presented nightly with two preaching services nightly, according to Olin Johnson, Osyka Baptist pastor.



These six people are attending their third consecutive senior adult week at Gulfshore. They are from left Ruth Brown, Jessie Stewart, Frances Mann, Josie Gibson, Dorothy Henderson, and 19-month-old Hope Henderson. The first five are members of Fairview Baptist Church, Columbus, where Dorothy's husband and Hope's father, Gene, is pastor. Dorothy was six months pregnant when the family attended senior adult week. Last year, when Hope was six months old Gene did the Bible study. Also, Page Henderson, who will be attending Delta State this fall, is on the summer staff at Gulfshore.



Sitting in the back of the auditorium were all four Bible study leaders for the second senior adult week at Gulfshore last week. From left they are Bill Rittenhouse, pastor of First Baptist Church, Tupelo, and his wife Nelle; Kermit McGregor, pastor of Morrison Heights Baptist Church, Clinton; Hardy Denham, pastor of First Baptist Church, Newton; and Larry Kennedy, pastor of First Baptist Church, Laurel.

Senior adults at Gulfshore



This is Mrs. Velma Dancy, 87, a member of Crowder Baptist Church, who lives in Batesville, who is enjoying a dip of ice cream.

Walker decides not to be Indiana editor

INDIANAPOLIS (BP) — James A. Walker, announced a new editor of the Indiana Baptist in the newspaper's June 2 edition, has retracted his acceptance of the position.

Citing only "personal reasons," Walker, stewardship director for the Arkansas Baptist State Convention, notified Indiana officials too late to pull the story from the newspaper that he no longer "felt comfortable in the situation."

R.V. Haywood, executive secretary for the State Convention of Baptists in Indiana, accepted Walker's retraction with "deep regret," and said the convention's committee will continue its search for an editor.

Indiana has been without an editor for its 9,600 circulation weekly since the sudden resignation of Gene Medaris Feb. 2.

"People are counting calories, and they have the figures to prove it" — Earl Wilson.

An expert is something who can take something you already know and make it sound confusing.

Kindergarten Day Care Clinic is set for First, Starkville, Aug. 4

A Kindergarten Day Care Clinic is set for First Baptist Church, Starkville, Aug. 4, sponsored by the Mississippi Baptist Convention Board's Church Administration - Pastoral Ministries Department.

The program will be coordinated by Kaye Keeton, child care instructor at Holmes Junior College.

Featured speaker will be Gail Lewis, associate professor at the University of Mississippi and director of university kindergartens.

Other speakers include Lou L. Ferguson, child care instructor at Jackson's Briarwood Drive Baptist Church Kindergarten and Day Care; and Ellen Wilson and Kermit Davis, both with the Mississippi Department of Education.

The program begins at 9 a.m. and concludes at 4 that afternoon.

Pre-registration is necessary. A fee of \$5 per person will cover the cost of lunch, refreshments and materials. Registration closes on July 28. The fee will be refunded if cancellation is received by July 28.

Priest joins Baptist leaders preaching in Rome churches

ROME, Italy — A Catholic priest, relieved of parochial duties because of his association with a Baptist minister, joined Italian-Baptist leaders and Southern Baptist missionary Amelio Giannetta in preaching evangelistic sermons at an all-day meeting of Rome Baptist churches.

Sixteen persons made decisions in response to Giannetta's invitation.

For the first time in an evangelistic service there, counselors were present to help new believers and assist them in affiliating with local congregations, reported Southern Baptist press representative Helen Ruchti.

Missionary spreads gospel through daily newspaper

FREEPORT, Bahamas — Carolyn Tobias, Southern Baptist missionary in Freeport, Grand Bahama Island, Bahamas, is using her daily newspaper to spread the gospel. Mrs. Tobias' "Swordplay" column is running in two newspapers.

Scripture passages are printed with blank spaces for key words, which the reader must choose from a list. The columns are printed at no charge.

The Freeport News ran the first column in January 1980 on page one with Mrs. Tobias' photo and story telling who she is and why she and her husband, Nolan, are in the Bahamas; they ran a second story and photo on the column's first anniversary date.

Old manuscript, recording SBC birth, is discovered

By Erich Bridges
RICHMOND, Va. (BP) — A historic manuscript recording the birth and pioneer years of the Southern Baptist Convention has been discovered in the archives of the Southern Baptist Foreign Mission Board.

The manuscript — the original, handwritten book of minutes of the convention from 1845 to 1863 — was presented by Foreign Mission Board President R. Keith Parks to the Southern Baptist Historical Commission in a special ceremony during the June 9-11 Southern Baptist Convention meeting in Los Angeles.

Printed proceedings of all the early conventions are contained in Southern Baptist Convention archives, but Lynn May, executive director-treasurer of the Historical Commission, said he knows of no other handwritten or typed minutes from the period.

Authenticated by the Historical Commission and the Virginia Baptist Historical Society, the manuscript is the earliest known record of the founding of the Southern Baptist Convention at Augusta, Ga., in May 1845. It also contains the rules of order, preamble and original constitution of the convention, drafted and approved by messengers in Augusta.

Kirke White, Foreign Mission Board records manager, uncovered the manuscript while reorganizing board archives last fall. "I found this old, dirty brown volume, and I just assumed it was old Foreign Mission Board minutes," White said. "But as I looked inside, I began to realize that it was an SBC document."

The minutes partially fill a large, thick ledger book. Within the crumbling covers, iron gall ink (commonly used then) records the first two decades of the convention.

The first four years of convention proceedings, 1845-49, were apparently transcribed from older, handwritten

notes, since the ledger book itself was not obtained until 1849. A resolution adopted that year, found on page 41 of the minutes, directs the convention secretaries to "obtain a suitable book, and have recorded, in a fair hand, the proceedings of the meeting which organized this convention, and all the minutes of its meetings."

That explains the location of the book at the board. What remains a mystery is why the minutes end, literally in mid-sentence, in 1863. White speculates that the havoc and confusion created by the Civil War may account for the lapse. After the 1863 gathering in Augusta, the convention did not meet again until 1866.

"I'm excited by this record, and I'm excited that we discovered and identified it," White said. "It's more than history. It points up the intent of the forefathers when they came together, the priority they placed on missions."

He stressed the preamble of the constitution, which states in part: "We, the delegates... met in convention in the city of Augusta, Georgia, for the purpose of... organizing, combining and directing the energies of the whole denomination in one sacred effort for the propagation of the gospel..."

Such statements "reflect the mission base from which we started," said May. "I hope we can keep the focus on that."

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Burzaco in Argentina...

A monument to faith

A church begun with only the family of missionary Glen Johnson in the Burzaco area of Buenos Aires has become a fellowship that is alive and exciting. Glen, his wife, Rayella, and his son, Dennis, went to the outskirts of Buenos Aires to begin a new work in an area populated by working class people. There were no members nor any prospects of any.

Earlier in his ministry, at a mission in Chicago, Glen had learned the trade of brick-laying because he was serving where a building was needed and there was no money to hire the brick layers. He put his skill to work at Burzaco, and a chapel to seat 60 people was built on the back of a lot. An area for volleyball and basketball occupied the front part of the lot.

Glen hired a 17-year-old boy to help him, and this opened up an avenue for witnessing. The teenager ran with a group of boys, and Glen began to learn their names. He began to pray for them by name.

The Johnsons started a full program in the chapel. They had Sunday morning and Sunday night services as well as prayer meeting on Wednesday evening. On Saturday nights they began a youth meeting that was followed by an hour and a half of a social and sports program for young people.

Now Burzaco is a church of mostly young people, and there are more boys than girls. This is the result of sports.

The Johnsons, Glen and Dennis, organized a soccer team and through it began to win the young people one by one.

Dennis was an outstanding soccer player. He was co-captain of the soccer team at Baylor. The boys accepted him as he was. Glen and Dennis organized an entire sports program and

taught the young people to play volleyball, basketball, and ping pong as well as soccer. They became so involved with the young people of the area that they began to be able to help them with personal problems such as with the law and with their families. This opened doors to be able to be acquainted with the parents.

Basketball, volleyball, and ping pong were played only at the church; but the soccer team got into competition outside the church. The team came from a group of fighters and swearers, but now after five years the team members have become some of the most respected players in their entire league. Now the ones already on the team discipline those who are just joining if their speech or temper get out of line.

The Johnsons used Billy Graham films, revival meetings, and studies on the life of Christ to influence the young people. The response was tremendous, Johnson said.

Burzaco is an area that is 95 per cent Catholic, but many of those who live in the area are dissatisfied. Many will say, "I am a Catholic, but I don't believe this, this, and this," etc.

Many of the church members are witnesses in the community, and six or eight are heavily involved, Johnson noted. One of the most active witnesses is a woman who was two years behind her husband in joining the fellowship. She was won by love and patience. Now her influence has led several adults to the Lord.

Behind it all was the impact that was made when a North American showed up in the community and began laying brick.

The church ministers to about 300 individuals. There are about 150 who

show up at some kind of a meeting, and there are about 150 more who are on the fringes and are under the influence of the witnessing of the church. A normal service will have 70 to 90 people present. Groups of boys will come in at the end of the service for the recreation. Then two or three of the group will begin coming earlier. And gradually the fellowship will grow.

A tent revival registered 26 decisions. Eighteen of this number were boys. One of the boys making a decision was one of the roughest in the community. After his decision he asked Johnson to visit with his mother. The mother told Johnson that the boy had changed since the revival.

A young man named Marcos Dioquez was a leader among a group of boys, but, according to Johnson, his life was full of sin. He came to the church out of curiosity and to play sports. He had a mistrust of the church and was feeling out the pastor. Over several weeks, Johnson gained his confidence.

The family found itself in a tough spot financially, and Marcos asked Johnson for a loan. Johnson gave him half of what he had. This made an impression on Marcos, and he began attending regularly with his girl friend. Both were converted, and on Father's Day both of the girl's parents were converted. All four were baptized together. Johnson married the boy and girl two weeks later.

Marcos and his wife, Bety, now live at the church; and he is the caretaker. He also works at a one-man factory making rubber grommets for machines. He is on the executive board of the association.

Bety is chairperson of the commit-

tee that organizes the church services. She also conducts Bible study for girls 13 to 22 years of age on Friday afternoons. Following her conversion, Bety spent most of her time studying the Bible until her children were born.

Marcos' influence began to be felt also following his conversion. Another young man 24 years of age was running with a rough crowd and drinking heavily. He was so impressed with Marcos, however, that he came to Johnson for counsel. He was half drunk at the time, Johnson relates, but he thanked the missionary for the witness anyway. Shortly after that he made a profession of faith.

The story of Burzaco church is the story of the determination of a missionary family and the faith of the people with whom they work. Burzaco is used because it is where the writer visited during a task force trip to South America in the interest of the Partnership with the Rio de la Plata (Paraguay, Uruguay, and Argentina). One comes away from such encounters almost awed by the work of the missionaries. He comes away also with a profound gratitude for our Baptist faith and the fact that it is the same wherever it is found. We are spiritual brothers with the Baptists of South America because of this bond of faith. Their faith exists as a monument to the efforts of the missionaries we have commissioned to carry the Word beyond our borders.

The story of the Burzaco Church will be continued next week and will include an acquaintanceship with the Patricio Lucero family and the impact these dedicated people are having on Baptist work in Argentina. Daniel Lucero is music director at Burzaco.



Missionary Glen Johnson, pastor of Burzaco Church in Buenos Aires, sets up a table tennis net for youth activities on Saturday night at his church.



Two young ladies of the church lead the singing during Saturday night activities at Burzaco.



Table tennis is in full swing at Burzaco.



Marcos Dioquez, left, and Daniel Lucero, second from right, join in the fellowship at the Saturday night session at Burzaco. Mrs. Daniel Lucero is third from right.

Former Lubbock pastor

"Everybody 'hurts' sometime"

By Toby Druin, Associate Editor

In 1967 most Southern Baptist pastors, it is probably safe to assume, envied David Ray. That year the 33-year-old Ray became pastor of First Church, Lubbock, then the second largest congregation in the Southern Baptist Convention.

For five years Ray led the church in astounding fashion, averaging 1,000 additions a year. From all appearances, the young pastor had his ministry by the tail. He was the picture of ministerial success.

Appearances can be deceiving, however. Ray told the recent Texas Baptist Evangelism Conference in Fort Worth that, quite to the contrary, his ministry had David Ray by the neck.

The pressures of the pastorate and a doctoral dissertation deadline finally got the best of him, he told the evangelism conference audience, sharing the experience "with a sincere prayer that it will help someone who may be hurting here today, or it will help you help someone who is hurting."

Trying to meet the dissertation deadline, Ray said, he got the church's permission to work on it full-time and locked himself in his office around the clock.

"But one morning he found he could not move any part of his body; he was totally exhausted. The doctor told me later that my body was like a dead battery," Ray said.

He was granted a leave of absence from the church and consulted several physicians who could find nothing physically wrong with him. Finally another diagnosed the problem as depression brought on by complete physical exhaustion.

Ray spent four weeks in the hospital and then tried to return to his pulpit in January 1972.

"But by April it was obvious that I could not pastor that church the way I wanted to pastor that church and ever completely regain my health," he said.

He resigned, effective June 1, "much to the chagrin of many individuals," he said.

"But I simply did what I thought was right at that moment, and I believe that's all any person can do."

Ray had been a successful businessman before feeling God's call to the ministry in 1957 and for two years after his resignation he went back to the business world. Then in 1974 he joined the administrative staff of Hardin-Simmons University and was there for four years.

In 1978, however, after having felt God dealing with him for several months about a full-time preaching ministry, he committed himself to a life of evangelism.

"The last three years have been the most beautiful years of my life," he said. "I would not trade places with

anybody in our convention today. I know where I am. I know who I am. I know where I belong, and it's a great feeling."

His experiences have taught him many things, he said.

"When you are hurting, remember that you are in no way unique. I am convinced that everyone hurts at one time or another in one way or another whether they really want to admit it or not."

His phone has rung constantly since he resigned at Lubbock, he said, with calls from pastors from all over the nation saying they need help.

"They call me not because I am an expert in the field, but because I have been there and they know I have been there and inevitably they say, 'I knew you would understand.'"

"Many times we cause those who are hurting to hurt more simply because we refuse to admit to them or to ourselves that we also hurt once in a while."

Ray told the ministers that hurting could be the beginning, not the end of their ministry. "Hurts can make you bitter or they can make you better," he said, explaining he felt he was a better person, more effective and stronger than he could have been apart from his experience. Where he once had fear of failure, he no longer has that fear, he said.

"I have learned that failure does not have to be final. God is the God of a

second chance and God gives us the ability to rub the board clean and start all over again in life afresh and anew."

He warned against "simply sitting there and feeling sorry for yourself. Self pity is a cancer that consumes and destroys. Get on the road to recovery."

That road started with professional help for him, he said, urging anyone with problems to get a physical examination from a qualified physician.

"Make up your mind that your hurts are not going to get the best of you, that you are going to get the best of them," he said. "If it meant resigning Lubbock and starting all over again, that was a price I was willing to pay to win the war I was involved in. I had to swallow every ounce of pride I ever had and I had more than my share. Many were the days when I had to shove my shoulders back and push my head up and say, 'I will not give up. I will win this war.' And I won."

He encouraged ministers to take care of themselves physically, mentally, socially and spiritually.

Finally, he said, those "who are not hurting today" need to "stop treating those who are hurting like freaks in a sideshow. Learn to love them. Accept them. Support them. Encourage them. Pray for them."

"I am here today because some men of God believed in me. They closed their eyes, they supported me, they prayed for me and used me."

Some men have been lost to God's cause because their fellow ministers did not minister to them, he cautioned.

"The time has come when we need to lay aside our littleness, stop our professional jealousies, affirm our own weaknesses and strengths, accept one another and get on with what God has called us to do."

Toby Druin is associate editor of The Baptist Standard in Texas.

Letters to the Editor

Senior Adult Week

Editor:

Any week at Gulfshore for Senior Adults is edifying and inspirational; but it appears that the week of May 25-29 was meritorious in that the fun, the music, the fellowship, the Bible study, and daily inspirational messages all were unsurpassed.

Solos, duos, instrumental numbers, and congregational singing—all set the tone for the Bible teaching and devotionals by Kermit McGregor of Morrison Heights Baptist Church, Clinton; Bill Rittenhouse, First Baptist Church, Tupelo; Larry W. Kennedy, First Baptist Church, Laurel; and Hardy E. Denham, First Baptist Church, Newton.

The presentations of these leaders in the daily Bible study and the assembly message daily, this writer will assume, were unequalled by any other persons who could have been on the program.

It was a great week, but one thing needs to be impressed upon church congregations that each one of those organizations should include in their budget funds for such a week, because this class of people has served and served well in their home congregation. It would be only a mere token of respect to them for their services!

Kirby Tyrone
Prentiss

No yellow page listing?

Editor:

Several years ago when my children were very small, my husband, three children, and myself moved to Washington state. The first thing off I inquired on a Southern Baptist church. A neighbor referred me to the yellow pages of telephone directory. Listing was Southern Baptist, American Baptist, and other denominations.

My meaning for this letter is to try and find out why Southern Baptists are not listed so in the telephone directory in Mississippi and all Southern States. And who do I write to find out more?

There are some Baptist churches in this town that are listed in our association paper that are not Southern Baptist. I do not understand why this is

The last few weeks have meant graduation time for a lot of seniors. That bunch of boys I taught in Sunday School in fifth grade, finishing high school? Already? And Cherie Long and Jan Larrimore got their high school diplomas. Last Saturday Luann Brown Hendrix was graduated from LaGrange College, a Methodist school in Georgia. (Janet, Katie Ainsworth's daughter, is on the faculty there.)

For the graduate, this ceremony is a time of pride in accomplishment; a

time of sadness because some good times and good friendships will soon be shelved with memories; a time of joyous anticipation of a new era—a new job? new experiences, new decisions. Of laughing and hugging as families gather for the big event. (Later that day we ate barbecued chicken and homemade ice cream.) Of posing for pictures: "Hurry! this gown is hot!"

Luann was one of around 250 who got degrees in the sesquicentennial year of LaGrange College. After a freshman year at Auburn and sophomore year at

LaGrange, she transferred. Since she and Bubba live in Hogsansville, she has commuted the 16 miles (32 roundtrip)—sometimes twice a day—to splice her class schedule with various part time jobs, as secretary at First Baptist, Hogsansville, librarian's helper, etc. She got her degree in elementary education and plans to teach second grade. Like Evelyn Keyes, she likes to make things with her hands—so while she was practice teaching she made a replica of herself in cardboard, a "teacher" with reddish hair and blue-green eyes. She printed WELCOME on the front of "teacher's" skirt, so she could display this on Parents' Day. One of the little girl pupils got the wrong idea, and thought the word was Luann's name. When she left that day, she said, "Bye, Miss Welcome."

Before the graduates went onstage June 6, they repeated a traditional senior class prayer. Afterward as they marched, four abreast, to "Pomp and Circumstance," I thought of Kearlie Keegan's words:

And now, you stand before the open door of world responsibility
Where'er you go, whatever niche you fill,
You have an obligation
To make your one life count for Christ.
May God go with you as you go;
May God be glorified in all that you may do.

To students at State

Editor:

This is a plea and call for prayers of all who have been students at A&M College and Mississippi State, their families, and friends, who have at any time attended our old First Baptist sanctuary in Starkville.

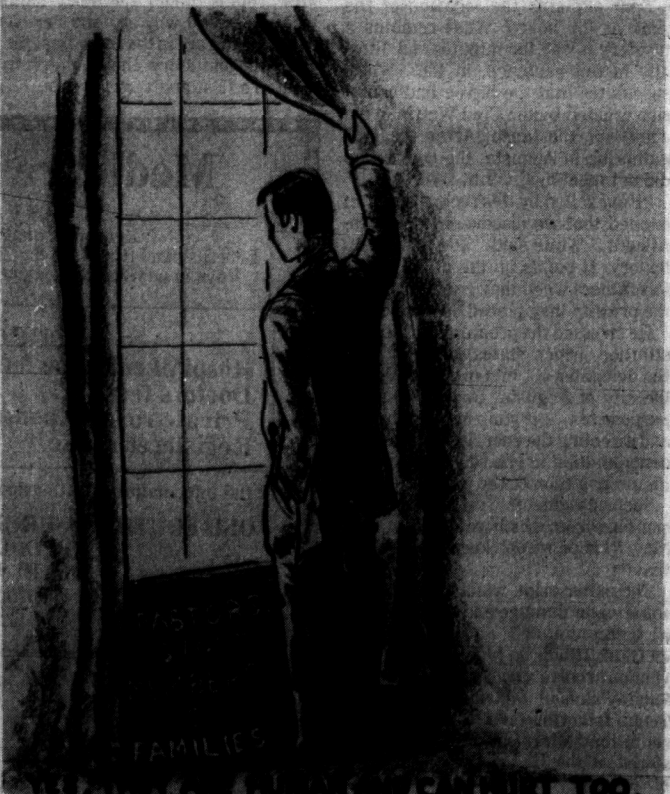
We are very much concerned, as we must decide by Aug. 31, 1981, on how to restore it or have it torn down. Those of our younger generation are concerned now. So many of us want to restore it as a prayer chapel, to be used for prayer meetings, Sunday School, weddings, or funerals.

This sanctuary was built in 1889. It had been used for Sunday School rooms until two years ago. Not only is it a Christian landmark for us members, but also for Baptists in Starkville, Oktibbeha County, and the state of Mississippi, and other denominations as well.

So will you please join us in prayer that we will be led by our dear Lord to do His will in restoring our chapel?

One of First Baptist Church's oldest members,

Mrs. Ossie Lou A. Lewis
Rt. 3, Box 80
Starkville, MS 39759



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The worth of the work — "whatever the price"

(Continued from page 1)

every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. "In Him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

Jesus Christ is not one of the prophets who came to earth to show a "part of the personality of deity" as I read one to say. He, in the flesh, was God incarnate. All man, as if no God. All God, as if no man. Someone observed, "When He was born, He was older than his mother and the same age as his father. He was the heavenly son of an earthly mother and an earthly son of a Heavenly Father." No one has ever been, even similar to Jesus Christ, the only begotten Son of God. The song writer said it beautifully, "Jesus the very thought of Thee with sweetness fills my breast, but sweeter far thy face to see and in Thy presence rest."

As Christians we are not proclaimers of some theoretical religious or philosophical meanderings from the dusty libraries of antiquity—we are ambassadors of one in whom only is salvation, the Lord Jesus Christ. The world's greatest need is not a teacher, because the problem is not ignorance—it is not a patriot because the problem is not nationalism, not a philanthropist because the problem is not poverty, but the world does need a Saviour, because the problem is sin.

One of my dearest friends is the former state music director for Oklahoma, Gene Bartlett. His father wrote many songs that you and I love to sing. One of them he wrote is my favorite song, "Victory in Jesus." After his father wrote "Victory in Jesus," he passed away.

Sometime after that, his mother lay in a comatose state in a Fort Smith, Arkansas, hospital and had not spoken or moved a muscle for days upon days. One day, Gene came into her room, put his hand under the oxygen tent on the aged arm of the dear lady whose husband had written so many of the old Gospel songs. Gene said, "Mother, it's Gene. Will you talk with me?" That sweet lady raised her hands to indicate she wanted the oxygen tent raised. Gene pulled it back over her head and she opened her eyes to full measure. She raised herself up on her elbows as

she pulled that silver head from the pillow and began to sing, "I've heard an old, old story, how my Saviour came from glory." She got to the chorus, "O Victory in Jesus, my Saviour forever. He sought me and bought me with His redeeming Blood." She then fell back on the pillow and went on to claim the Victory.

I said, "Gene, isn't it a shame your mother didn't get to finish the song." He said, "Oh, Bailey, but she did. She and Daddy made it a duet in glory."

We have a Saviour worth serving. There is, indeed, Victory in Jesus!

When Dr. Adrian Rogers introduced Shadrach Meshach Lockridge last year at the Southern Baptist Convention in St. Louis as a fraternal messenger from the National Baptist Convention, he challenged us in his eloquent and powerful way to preach Jesus the: "Master of the Mighty; Christ of the Conquerors; Head of the Heroes; Leader of the Legislators; Overseer of the Overcomers; Governor of the Governors; Prince of the Princes, King of Kings and Lord of Lords."

Bless His Holy Name. We have a Saviour worth serving. I want to say that—

2. We Have A Church Worth Reviving:

It really doesn't matter whether a church has a carpeted aisle or vinyl tile. It is not essential to know whether a man has a Th.D. or never had the opportunity for training. Whether a church meets in a concrete block or chiseled stones or whether it sings a Bach Anthem or Gaither Gospel or whether it has a pipe organ or a Hammond miniature, are not the ultimate issues.

What does matter is that within those walls the Holy Spirit of God does its work, its mighty work where "sinners are converted and God's Name is glorified." A revived church is a caring and sharing church.

We don't want to be a cloistered crowd creating cultural calisthenics but, a lighthouse where men in the darkness can be saved; a rock for those sinking in life's despair; a hope for those who face a dead-end street. A wife out there needs a new husband; a little girl needs a new Daddy; a young

boy needs a loving Mother and a Church ablaze with Great Commission compassion can bring that about through the power of Christ.

Years ago in England, lived a fine preacher named John Holden. One late afternoon in the village where he lived, everyone began to run to the seashore to man rowboats to go out into the sea where a vessel had capsized. Little boat after little boat would go out and bring to shore those who had been thrown into the icy waters.

When the last rowboat was coming in, John Holden standing on shore called out to the rowboat, "Did you get the last one?" Came the reply from the little boat, "I think there's one more, but I can't find him."

John Holden began immediately to prepare to go out in his own little boat. His mother grabbed him and said, "Oh son, it's so dark and foggy—don't go out there. You may never come back." John Holden said, "Mother, I love you, but I've got to go out there."

After what seemed to be an interminable time, John Holden's little rowboat could be seen through the night and fog. Someone on shore shouted out, "Did you get him? Was there one more out there? Did you get him?" "Yes, I got him and tell my mother, it's my brother."

Oh God, let the revived church go out on life's sea and bring men and women and boys and girls to the shore. Only a revived church can do the job. Our greatest song still is, "We have heard the joyful sound, Jesus Saves—Jesus Saves. Shout salvation full and free, Jesus Saves—Jesus Saves."

3. We Have A Denomination Worth Supporting

A few months back, I spoke to the Home Mission Board in Atlanta and said these very words, "The Southern Baptist Convention is the greatest force ever put together for winning this world to Christ. Frankly, I don't want anything to bother that. I want God to keep blessing it and enriching it and strengthening it and binding it together in love and harmony." I believe that even more today than I did then.

Someone shared with me that the annual income of the eight leading electronic evangelists are spread over a range of from \$60 million down to \$11

million, for a grand total of \$293 million. With no thought of disparaging the work of these good men of God, it has been pointed out that their budgets supported two churches, five schools, one hospital, T. V. ministries and some special and periodic mission work.

Dr. George H. Harris, the writer of the article "contrasted the work of The Southern Baptist Convention in a recent year in which the mission income totaled \$316 million. But these mission funds supported 6,000 full-time missionaries in more than 90 countries, six seminaries (10,000 students), 67 colleges, schools and Bible Institutes, 1,100 Baptist Student Directors, 32 Radio and T.V. programs each week, and leadership and materials for 35,255 Southern Baptist congregations which have averaged 1,000 baptisms per day for the past 25 years."

This is why I believe the Bold Mission Thrust emphasis is right on target because Southern Baptists have the capacity to bring Jesus to a lost and dying world. We can confront our world with the glorious Gospel of Jesus Christ by the year 2000. I want to say—

4. We Have A Bible Worth Believing:

You say, Bailey Smith, do you believe the Bible is totally the Word of God? Do you believe the Bible is the infallible Word of God? Do you believe what Southern Baptists adopted as our Statement of Faith in the 1963 Southern Baptist Convention that quote, "The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth without any mixture of error, for its matter." YES, YES, YES—I believe all of the above!

If the Bible is the Word of God at all, it is the perfect Word of God, because God will not give a word of flaws and mistakes. Dr. Daniel Vestal, pastor of the First Baptist Church of Midland, Texas, is exactly right when he says, "if the Bible is truthful, it must be truthful in all parts. Because truth and error are mutually exclusive. And if it's not true in all parts, who is to determine which part is truth and which part is error."

I know we must never get bogged down in anything that keeps us from

missions and evangelism, but I also know that no soldier wants to go into battle with a defective weapon. We can have confidence in the Word of God. We do have a Bible worth believing—66 Books, 1189 chapters and 31,175 verses, all true inspired Word of God without any mixture of error. Praise God for His wonderful, infallible Word. Last of all, let me say—

5. That We Have A Future Worth Living:

Our denomination has a great and joyful future fulfilling the Great Commission of our Lord Jesus Christ. Your church has a future worth living because the gates of Hell shall not prevail against it. You have a great future because if you have put your faith in Jesus Christ, you can rest assured that what He said is true, "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you that where I am there you may be also."

He is coming again, too. Sometime ago, I stood at the graves of my young parents. My mother was in the hospital for routine surgery, but died there at 41 years of age. My preacher father examining the foundation of his new auditorium had a piece of reinforcement wire to strike him in the eye and he fell dead at fifty-five years of age. They are buried side by side.

As I stood there I remembered when Mom and Dad used to drive down the road—I would be leaning over the front seat peering from the back) and Dad would put his right hand down on the seat. Mother would take her left hand and put it on his and down the road we would go. She would always do that—put her hand on his.

I thought of that coming day when Jesus shall appear. The graves will open and I believe Dad will come out of one and Mom out of the other and Dad will reach out his hand and Mom will take his and, together, hand in hand and even though having been with Him, they shall rise and forever be with the Lord. Oh, the great, grand, and glorious future we have in Jesus Christ.

Southern Baptists, God is on His throne and challenges us to love one another because there is a world out there in need to which we must minis-

ter, remembering that we have a Saviour Worth Serving; a Church Worth Reviving; a Bible Worth Believing and a Future Worth Living.

I believe what I've tried to say can best be expressed in a poem that enriches me and challenges me everytime I recall it. I hope it can be our motto for the days ahead. The author is unknown, but it says:

The world's great heart is aching,
Aching fiercely in the night
And God alone can hear it—
And God alone give light.

The men to bear the message
And speak the living Word
Are you and I, my brother,
And the millions who have heard.

We grovel among trifles
And our spirits fret and toss
While above us burns the vision
Of Christ upon The Cross.

And the Blood of Christ is streaming
From His pierced hands and side.
And the lips of Christ are saying
Tell the lost that I have died.

No power of man shall thwart us
No strongholds shall dismay
When God commands obedience
And love has led the way.

Hadaway to direct urban research

NASHVILLE, Tenn. (BP)—C. Kirk Hadaway has become director of research for the Southern Baptist Center for Urban Church Studies.

Hadaway, 29, had been data development researcher at the Home Mission Board since 1979.

The center, housed at the Baptist Sunday School Board, was created by five agencies and six seminaries to assist denominational personnel in conducting research and developing strategies for ministry in urban areas throughout the world.

In his new post, Hadaway will conduct research projects and serve as advisor to seminary professors, foreign missionaries, agency employees and others participating in urban ministry research.

Joe Heranneys sell business to build churches non-stop

By Anne Washburn McWilliams

"We volunteered for two to four weeks, but we loved it so much we wanted to do it all the time!" Hence, Joe and Catherine Heranneys of Hollandale sold their H and H Construction Company to one of their sons, and went to work full-time as volunteer church builders.

Joe had been in the construction business for 20 years. In church building, he supervises crews, who help him, but he does a lot of the actual work, too. "For many years, I sat in an office and held a pencil. Now I can hardly wait to get some tools in my hands and get started working with my hands," he said. And he never wants to leave until a job is finished.

He and his wife rented out their new house in the country near Hollandale, and left a newly planted garden to live in their trailer, which they usually park in churchyards. They provide their own living expenses, and work without pay. Both enthusiastically express the joy they have found in thus serving the Lord and others.

Since 1977 they have traveled twice to Pawnee, Okla., spent three winters in the Phoenix, Ariz. area, worked six weeks at a Mississippi church, and a summer in Thoreau, New Mexico. Now they are leaving for a summer in

Joe, a professional contractor, has become so adept in the church building ministry that he is now also one of 10 or 15 volunteer consultants who work with the Home Mission Board under direction of Bill Wilson. These consultants travel to various churches to offer advice, outline building plans, and estimate costs. They meet once a year in November to compare notes. Joe has flown to Oregon, North Dakota, Nevada, and other states to consult with church leaders.

In 1977 the Heranneys retired, and took a camping trip around the U.S. "We wanted to do something in retirement that would be worthwhile to others as well as to ourselves," he said.

An article in the Baptist Record about Campers on Mission started him thinking they might combine camping with witnessing opportunities. Then Catherine read an article in a WMU magazine that told about volunteer church builders. "That is just what I want to do!" Joe realized. "The Lord directed," he said. They wrote the Home Mission Board, and offered their services.

Another Hollandale couple, Thomas and Faye Keith, also volunteered (see accompanying story.)

Their work began in 1978 with an Indian church in Pawnee, Okla. This church had partially burned. Joe and Thomas repaired the burn damage and built a fellowship hall. Later they returned and constructed additional educational space.

During three winters in Arizona, in and around Phoenix, Joe worked on

several church projects. At Arizona Avenue Church, he helped to build an upstairs section which included Sunday School rooms and fellowship space. At the Stanfield Church, a barracks-type education building was renovated (all the doors of the classrooms opened to the outside, with no interior hallway, so a covered walkway was built all around the outside walls).

Joe Bowles, coordinator of volunteer church construction work in Phoenix, was so busy he couldn't find time to finish building his own house, so Joe and some other volunteers pitched in and got his house ready for him to move into.

In Washington County, Miss., the Alexander Memorial Church near Greenville burned. Since this was in the Heranneys' home association, they wanted to help the group who went there to rebuild. This they did for six weeks, in the spring of 1980, but had to leave, as they had already committed their summer to Thoreau, New Mexico.

At Thoreau, the Heranneys supervised groups of volunteers for the first time. Two of five groups that arrived were from Mississippi—First Church, New Albany, and Daniel Memorial Church, Jackson. They built an au-



Catherine and Joe Heranneys

ditorium and fellowship hall, from the ground up.

Three years ago the Thoreau church had 30 members; it now has 100. The pastor, Jack Terrell, earns most of his living by teaching school, since the

church can only afford to pay him a small amount. When the new building was dedicated Sept. 28, 1980, the architect said, "I was afraid of the labor, but these people worked harder and did a better job than any profes-

sional builders I've seen." In Larned, Kansas, this summer the Heranneys expect to oversee five groups who will build a church. A group from Tyler, Texas, will get the foundation down.

Volunteers buy their own groceries. Catherine helped last summer with the cooking for groups and taught in backyard Bible studies.

In Thoreau, a groceryman, not a Christian, was so impressed that volunteers had come 1,200 miles to help build the church that he furnished some of the groceries free.

"I like to work with people," Joe said. Last summer a man who lived near the Thoreau church came across the street and asked him what he was doing in New Mexico. Later the man returned and offered to help. After they'd worked and talked for a while, the man said in a surprised tone, "You are just like us!"

Joe Heranneys was born in New Jersey, and his wife was born in Delta City, Miss. They have lived in Hollandale for many years and are members of Hollandale Baptist Church.

Their three sons and one daughter and nine grandchildren live in Hollandale, Okla., and Texas.

"You can't really understand the need of those small churches in the West until you've been there," Catherine said. "They buy their own building material. Sometimes it's hard for them to get the land, for it's expensive." She added, "They are struggling. If a church only has 35 or so members, it can't afford to pay a pas-

take a brief rest.

The most rewarding thing about being volunteer church builders, Faye said, is "the Christian love the church people show for you." Her husband especially likes going back to a church on a second visit and seeing how much the church has grown as a result of having more adequate facilities. "Somehow people will just attend a church building better that looks better. They like to come to a nice building, so attendance usually increases after the building goes up. It's good to go back and see that growth."

If he were a pastor, Thomas said, he would go and be pastor for an Indian church in Arizona that needs one badly. "I'd go right now and help them out!" A Sunday School class at the Hollandale church had been helping to pay a pastor at the Indian mission, but no pastor is there at the present. "But since I'm not a pastor, then I can serve with what abilities I do have."

"During the revival when we were in Thoreau, New Mexico," Faye pointed out, "There were 12 professions of faith. I felt like we had a part." Jack Terrell, the Thoreau pastor, told them and other groups, "The nails you have driven here will be a testimony to your love for the Master and His people long after all of us are gone."

Keiths travel to fill needs that they read about in the Record

Thomas and Faye Keith sold their department store in Hollandale and retired about the same time that Joe and Catherine Heranneys retired (see story above).

"We read in the Baptist Record," said Thomas, "a Brotherhood story telling about the need for volunteer church construction workers." As a result, the Keiths also notified the Home Mission Board of their willingness to serve. Since 1978, they have worked on practically all the same projects that the Heranneys have worked on. They also travel in a trailer.

In the winter and spring of 1981, the Keiths worked at Florence, Ariz., in the Phoenix area, for nine weeks, to build a fellowship hall.

Thomas is an electrician. "And I do a little of everything," he said. "Thomas was in the Signal Corps," Faye recalled. "After he got out of the service he did electrical wiring for a year or two. And once we owned an electrical supply store for a short while." Afterward they owned a department store, and he never did any more work as an electrician. "But now I know why I acquired that particular skill," he said. "The Lord knew then that I was going to need it now!"

Faye has done visitation for revivals at building sites and helped with cooking for building crews. "I even paint and sand doors—or do whatever comes to hand!" she laughed.

Truman Webb, a retired associational missionary, is pastor at Florence, Ariz. Under his leadership that church has grown from six to 50. "He is an outstanding, dedicated pastor," Thomas said. "And seemed so appreciative of what we did," his wife added.

A lot of "snowbirds" live in Florence, they said—retirees and others who go to the warmer climate to get away from the snows of winter. Pastor Webb holds a preaching service in a resort community of "snowbirds" Sunday mornings at 8:30. "He has to have two sermons ready on Sundays," Thomas said with obvious amusement, "for often the 'snowbirds' would hear his early sermon at the resort and then come to the church to hear him too." The "snowbird" retirees in Florence and in other areas of Arizona sometimes lend a hand in building churches, he said.

The Keiths, both Washington County natives and members of the Hollandale Baptist Church, are back home in Hollandale now to see their two children and three grandchildren and to

tor much, so often the pastor must work at another job.

"Sometimes," she said, "when residents there see volunteers come all the way from Mississippi, they think, 'This church must be important. I'll help, too.'" For instance, the two of them drove to Goldfield, Nevada, a mining town. "They told us we were an answer to prayer," Joe said. While he was preparing a cost estimate and making suggestions for a building project, a local man heard about his being there, and came to excavate the land—free. Another arrived, to give his carpentry skills. (One day a week the Goldfield pastor drives 200 miles to another town to preach for a group that has no pastor.)

Joe and Catherine Heranneys like what they are doing and don't want to stop. "I had always put my work ahead of the Lord's work," he said. "Now I have come to realize more what being a Christian really means."

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MBC budget...

(Continued from page 1)

are now four years into it. We have taken on ambitious projects in an effort to do our part in meeting that Bold Missions goal of witnessing to everyone in the world before the end of the century. If we are to do that, our money will have to match our goal," Kelly concluded.



Thomas and Faye Keith

Pastor gets doctorate at 78

(Continued from page 1)
one mule for collateral. He made the downpayment and had 21 years to pay off the note. He paid it off in only seven years and now has 280 acres in north Madison County, north of Jackson, where oil companies have already dug several test wells.

He said the insurance on the land was due once and he only had a dollar. He sold some sweetgum trees for barrel staves for a man who gave Durham the profit—which he used immediately to pay the insurance.

Another time he was about to lose his place and the land bank manager impressed by his nerve in trying to find cash, paid the bank note out of his own pocket and arranged for an oil lease to cover it. "I gave him one thirty fifth of the mineral rights," said Durham. "To say thank you verbally don't mean nothing."

He bought a cow on the installment plan—for a dollar a week—for 20 weeks. He said that cow and her in-

crease brought forth 25 head.

He went into construction and by 1949 he was foreman of a crew with both black and white men on it. He retired in 1969 from the T. L. James Construction Company out of Ruston, La. He said he was called one of the best cement finishers around.

All 10 of his children finished high school and two went to college. His schooling at Mississippi Baptist Seminary came because "I had prayed for the time I'd retire and study God's Word the way I should," he said.

He registered at the seminary in 1970 and "threw myself open for knowledge," he said. He completed coursework for a bachelor of theology, a master of theology, and now completed the doctor of ministries degree.

He is dean of a seminary extension which operates out of the church he has been pastor of for 15 years, St. Peter's Missionary Baptist Church in Morton. Holmes Carlisle, Scott County director of missions is a teacher there.

Durham is assistant teacher for W. P. Davis in Greek. Davis is retired director of work between black and white Baptists in Mississippi for the Mississippi Baptist Convention Board. And Davis, who struck up a close friendship with Durham is an honorary member of Durham's church.

Durham said he will continue studies at the seminary.

Durham feels what he has done should be "telling the older people something." He said if he'd completed his degree program at an earlier age, it would have meant nothing to others.

"Some people reach my age and fold their hands and wait for death and the free bus to take them to a meal," laments Durham who said his wife has given him every encouragement.

"I don't mean I'm rejuvenated," he said, "I'm just beginning to live."

Building collapses in Paraguay

(Continued from page 1)
Board's capital needs fund.

Nichols said the cost of replacing the destroyed portion of the building would be \$20,000 also. There is also no prospect of that money being allocated from Foreign Mission Board funds, he said.

The institute has shifted some classes to the library and the music room. This semester ends June 27, and the next begins July 21. The prospect is that some classes will have to meet in First Church buildings at that time, Nichols said.

The institute has 13 full-time students, and 25 are enrolled in extension classes on Saturdays.



The Corbets

Pelahatchie Church welcomed its new pastor, Barry Calvin Corbett, and his wife, the former Denise Dunbar, with a pouncing in the church fellowship hall. Corbett delivered his first sermon as the church's pastor on May 10. He is a graduate of Mississippi College and New Orleans Seminary. A native of Alexandria, La., he was pastor of Calvary Church, Smithdale, before moving to Pelahatchie. His wife, a native of Ridgeland, is also a Mississippi College graduate.

W. L. Day has resigned the pastorate of Enon Church, Winston County, due to poor health.

Bob Mounts has resigned the pastorate of First Church, Louisville, to establish a Personal Ministries work.

First, Louisville, has called Thomas E. Killgore as summer youth activities director.

Lee Castle has resigned as pastor of Yockanookany Church, and has accepted the pastorate of Slayden Church, Marshall Association.

Dewey Roach is interim pastor for Enon Church, Clay County.

J. A. McMillan has accepted the pastorate of the New Haven Church, Choctaw County. He had been serving there as interim pastor.

Fred Bueto has accepted a call to become pastor of First Church, Moss Point, effective June 21. He will move there from Highland Gardens Church, Montgomery, Ala. He is a graduate of William Carey College and New Orleans Seminary; he and his wife have two children, Frederick, Jr., and Kimberly.

Curtis James retired March 1 from the pastorate of Rocky Point Church, Leake County. He has recently accepted the post as interim pastor of Valley Hill Church, Carroll County.

Wayne Myers resigned recently as pastor of Larue Church, Jackson County.

Bobby Powers has resigned the pastorate of Pineview church, Jackson County. He has been pastor at Pineview for six years.

Rondal Killgore has accepted the position as education and youth minister at First Church, Gautier. He is a native of Tulsa, Okla., and a graduate of New Orleans Seminary.

Eighth Avenue Church, Meridian, welcomed its new pastor, Paul E. Earley, and his family with a reception and a pouncing on Sunday evening, May 24. Earley moved to the Meridian pastorate from Unity Church, Leakesville. He was graduated from Mississippi College, and from New Orleans Seminary.

Earley has been active in associational work as Sunday School director, Vacation Bible School director, youth rally pastor advisor, and Missions Committee representative. He is married to the former Jackie Houston, of Jackson, and they have three children, Paul, Steven, and Timothy.

Tom Prather, minister of youth and activities at Woodland Hills Baptist Church, Jackson, has joined the staff of Clarke College as basketball coach. Prather, who played basketball for Mississippi College, earned the master of education degree there. He is married to the former Vicki Anthony.

Homecomings

Rehobeth Church, north of Pelahatchie, will stage an Old-Fashioned Day on Sunday, June 14. Members will serve dinner on the grounds. "The Columbians" of Columbus will sing at the afternoon service. Rick Hammarstrom is the pastor.

Philadelphia Church (Lincoln) will observe homecoming day on Sunday, June 21. A former pastor, W. P. Milley, will bring the morning message. Dinner will be served at the church. Robert Magee is the pastor.

We never know what opportunities we may be missing if we impatiently fume against circumstances that prevail instead of calmly making the best of them. Frequently golden chances are hidden under a cloak of what appears to be adversity. With serenity and patience we will recognize these chances and utilize them. Impatience, on the other hand, cannot help but blind us to their existence, for when we are busy displaying all-pervasive and exhausting emotions such as anger, annoyance, irritation, or desire, we lose the ability to discern the chances that do occur. —Christine Lindeman

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BROADMAN

Devotional

Why go to church?

By Billy G. Johnson, pastor, Dixie Church, Hattiesburg

Hebrews 10:25

The writer to the Hebrews gives us an encouragement which each Christian needs to heed. There are those who say they see no reason for going to church because they get no good out of it. Others say they can be just as good Christians staying home listening to the preacher on television as by attending church. William Temple once said that if a man used either of these excuses, "He has been going to church for the wrong reasons." To be honest, one must admit that there have been times when he has gone to church for the wrong reasons, to be seen; to get rather than give; to enhance one's own standing in the community, and others.

The truly dedicated Christian, however, will go to church for more spiritual reasons. He will go to church to receive a message from God. This will mean that sometimes he will hear things which are not pleasing to him. He may be made to see a gap between what he should be doing and what he is actually doing. A Christian wants to know God's will and direction for his life, and church is one place where he can find this.

Most people go to church to receive comfort and encouragement. Every Christian faces so much discouragement, so many temptations, so much sorrow, so much loneliness. These are common denominators in every life. The church can be a refuge from the storms of life. It can be a place of quiet solitude which will help the Christian put his life in proper focus. The psalmist spoke of his misunderstanding of God's ways of dealing with believers "until I went into the sanctuary of God" (Psalms 73:14). Going to church helps us view sorrow, temptations, and trials from a proper perspective.

Furthermore, the believer will go to church to be challenged. He not only needs "the pat on the back," but he also needs the tug which pulls him forward toward higher achievements. Each time one goes to church he should be able to leave with a greater determination to do a little more, to walk a higher road, and to live a little closer to the Lord.

Going to church should be the peak of the week for every Christian. Let us "not forsake the assembling of ourselves together."

1st, Rosedale marks missions weekend

First Church, Rosedale, was the scene of a missionary weekend April 3-5, with Mr. and Mrs. Dewey E. Mercer, missionaries in Japan, as speakers.

Activities included showing of slides, a family night supper, and a question and answer period relating to mission work in Japan. Both Mercers spoke at the services on Sunday, April 5.

First Baptist Church, Rosedale gave a 1980 Lottie Moon Offering of \$2,000. This surpassed the goal of \$1,200, stated the pastor, John R. Couch.

Kemper County will sponsor crusade at DeKalb June 14-19

An areawide crusade will be held evenings June 14-19 on the Kemper Academy Football Field, Highway 16, at DeKalb. It will be sponsored by the Kemper Baptist Association. Morning services will be held in four individual churches.

Junior Hill, full-time evangelist from Hartselle, Ala., will preach for the services. Hill, a graduate of Samford University and New Orleans Seminary, has preached in over 600 revival meetings. He is the author of five books.

Gary Black, pastor of the Neshoba Church, will lead the music. Different groups will be presented in musical concerts each evening at 7:00 p.m.

preaching services will begin at 7:30.

Morning services are to be: Tuesday, at Corinth Church at 11 a.m., with lunch at 12; Wednesday, at Scooba Church, the worship service to follow 12 o'clock lunch; Thursday, Bay Springs Church, worship service at 11 and lunch at 12; Friday, DeKalb Church, lunch at 12, with worship service to follow.

Monday will be Children's Night; children will be served hot dogs at the west end of the football field. Tuesday, Tom Lester, a former television star in "Green Acres," will give his testimony. Thursday will be Youth Night; youths will be served hamburgers at the football field, beginning at 6:30 p.m.

A diary of memories

By Flora McCain Methvin, Minter City

In the 1940's: As I glanced across the field, sunshine and shadows rippled across golden wild flowers. Such beauty I had never seen before. I said to the person with me, "Oh, look! Oh, look!" She replied, "You are only seeing weeds." Oh! the beauty of the Master's handiwork!

In the 1950's: I loved walking to the barn to milk the cows. My path was sparkling with millions of dewdrops in the early morning sunshine. They were my diamonds for the moment, made by the Master's hand. Suddenly I realized that all diamonds are just for now. I could only think, "How Great Thou Art."

I really don't know much about birds, but I do know the one who knows when a sparrow has taken care of me all these 77 years is seeing after the little creatures also.

1950's: I was sitting on my front porch when I heard a buzzing racket. It was just a tiny hummingbird getting nectar from my bleeding heart bush. I told her if she could make that much racket as small as she was, I was certainly glad she was not as large as an airplane.

Then I noticed a hummingbird sitting on the clothes line. I had never seen one still and not flying. I said to it, "You poor dear, you are drunk on nectar." After it sobered up, it cranked up its propeller (wings) and took off. They get nectar from the flowers while still in the air. They have feet but no legs like an airplane. They can get their refill while in the air. Someone must have borrowed their blueprint to make an airplane.

Another time I glanced out the window to see a big bunch of beautiful pink and grey birds. It was just a stop-by visit to get a refill of nectar from my bleeding heart bush. They were hanging all over the bush, some bottom side up and some hanging by one foot. I laughed out loud and said, "What a living picture, and thank you for the lovely visit!" It was as though I had planted the bush just for them (perhaps I did). It was a lift for God's

little creatures. They left suddenly, just as they had come (Boom!).

In the 1950's: There was a big oak tree in my son Reginald's yard. The children played under this tree. He would find new thorns under the tree (there was no thorn tree in the yard). He found out that the children did not do it. He would pick them up, but there would be more the next day.

Reginald did a little bird watching. A blue jay was making a funny noise and carrying thorns in her mouth and dropping them in the other birds' nests or either sticking the other birds with the thorns.

He killed the blue jay and there were no more thorns under the oak tree. (That is what I call fighting with death dealing weapons).

Just to go back to the hills and hear a call of the whippoorwill would fill my heart with joy. Once during my childhood I saw a baby whippoorwill. It was just a ball of golden yellow down. The whippoorwill and the crows did not move to the Delta with us when we moved in the last part of 1918. I have missed hearing the "Caw Caw" of the crows so much during the years.

My memory drifts back to 1912 when I was a little girl walking with my grandmother and facing the setting sun. She said to me, "I thank the Lord I am one day nearer home than I have ever been before." She was called home in 1914.

Now in 1981: My memory flies back to my own dear family. I have been alone since 1965. Luther died in the summer of that year. My five children are married. All 16 grandchildren are married except six. And now those eight brand new great-grandchildren are bubbling over with love and joy at just being alive.

I can say as my grandmother did, "I thank the Lord I am one day nearer home than I have ever been before."

Revival Dates

Corinth Church (Tallahatchie): June 21-26; services at 7:45 p.m. Ellis Moore, pastor, Spring Hill Church, Oakland, evangelist; Benny Champion, music director of Corinth Church, song leader; Matthew L. Greer, pastor.

Neely Church (Greene): June 14-19; services at 11 a.m. and 2 p.m. on Sunday, with lunch served at the church; Mon.-Fri. at 7:30 p.m.; Phil Duncan of Skene, evangelist; Ronnie Cottingham of Lucedale, music evangelist; LaRue Stephens, pastor.

SCRAPBOOK

Hey, remember me?

Hey, remember me?
I was there every time you fell
and scraped your knees in play.
I was there when you climbed to
the very top of that big oak tree.
I was there when you were ridiculed
for being the smallest of the group.

Hey, remember me?
I was with you the first time
you went to school.
I was there cheering when you
played your first ball game.
I was there every day hoping to
help you any way I could.

Hey, remember me?
I was there every time you needed

a friend to talk to.
I was with you when the whole
world was against you.
I was there loving you when you
hated the world.

Hey, remember me?
I am the One who gave you life
and a reason to live it.
I am the One who loves you
beyond all of your understanding.
I am the One who traded my life
for yours.
I am Jesus Christ.
Hey, remember me?

—Kim Harvey, Columbia,
Sophomore, Blue Mountain

Church membership is not an
elevator to heaven.

There is nothing busier than an idle
rumor.

Parasites in the Promised Land

By Louise Sheridan-Anderson

There were many bugs in the Bible.
See how many you can identify:

1. Samson mentioned it in a riddle.
2. Pharaoh's palace swarmed with them.
3. David alone mentions this tiny insect.
4. King Solomon highly praised this

The greatest remedy for anger is de-
lay.

Often small talk comes in large
doses.

Liquor is trouble put in liquid form.

Should I water these plants?
all dried and withered looking,
without a sign of life?

Yes

In just a week or maybe two, a new leaf,
fresh and new, has burst forth from
its hiding place.

from just a little water.

In His Keeping

Take me today, Lord,
and mold me;
Stay very close
and hold me;
Safe and secure
within thy arms
enfold me.

Help me to do
thy will;
Help me to realize
you're still
the Master.

When day is done
tenderly keep
me safe and warm
as I sleep;
And let me be
forever mindful
and thankful
for Thee.

—Roxie Barton Jones
Aberdeen

- industrious creature
5. Master weaver in the palace.
 6. Lover of wool
 7. Food for John the Baptist
 8. Stinger in the Sinai
 9. Jesus mentioned this in a proverb
 10. Hangs on to hair and hide

ANSWERS:

Matt. 23:24; (10) Lice Ex. 8:16-18.
(8) Scorpion I Kgs. 12:11; (9) Gnat
Lev. Ps. 39:11; (7) Locust Matt. 3:4;
Prov. 6:6-8; (5) Spider Prov. 30:28; (6)
8:21; (3) Flea I Sam. 14:14; (4) Ant
Ex. 10:4; (2) Flies Ex.

The miracle of water

And what about these souls, Lord,
all dried in spirit,
shriveling in appearance,
without a sigh of life.
Is there any hope?

Yes.

So, also in each dry, sore life,
there comes a life anew,

made possible through Jesus Christ,
the Water of Life,

A Miracle...come true!

—Betty Waldron Davis
Meridian

Summer morning

Strolling down the garden path
In the early morning of summer time
Among God's creation of pretty flow-
ers,

Where the fallen dew lingers
Until a sunbeam comes beaming down
And wipes away the dew like tear-
drops,
I stoop to smell a sweet scented rose.

The brightly painted cock's comb is
always there,
Elegant yellow daisies stand, bold,
Prickly pears add their bit of charm,
too
A row of sunflowers grows tall;
Maybe a little humming bird will flit
by
Sucking sweet nectar from every
bloom.

Day lilies bloom day by day
Dahlias blossom in red, yellow, and
white
And the graceful banana stalk grows
so erect

Its leaves spread like flying geese.
The stately old apple tree stands by
With its shade, to offer
Mellow fruit to eat.

The day came and the day is gone,
Then another morning comes, another
dew,
All over again.

—Doris Tarver
Rt. 5, Box 279B, Oxford

It's no use to walking anywhere to
preach, unless you preach as you walk.

Bible Book Series

David, a fugitive from Saul

By Gordon H. Sansing
Pastor, 1st, Pontotoc
I Samuel 21:1-26:25

Saul's jealousy and hatred of David increased. Because he saw David as a threat to himself, David became a fugitive from the court of Saul. But David's absence was not enough to cool the hate of Saul. He wanted to be rid of David completely and thus began an effort to find and kill him.

David had shown nothing but loyal devotion to Saul. Blinded by jealousy and hate, Saul saw David as a threat to his security as king. Thus David fled from Saul. These chapters contain a record of Saul's pursuit of David and David's experiences as he avoided Saul's wrath.

1. David pursued by Saul (23:14-15)

When Jonathan told David of Saul's feelings, David left Saul's court in haste. He went to the priest, Ahimelech, for food and also retrieved Goliath's sword. He escaped Achish, king of Gath, by acting like a madman. From there he made his way to Adullam where he gathered and trained an army of about four hundred men.

At Keilah Saul saw an opportunity to engage David in battle. David heard of Saul's plan and sought a word from the Lord. The contrasting life-styles of these two men is again apparent. Saul is driven by his own selfish sin while David seeks a word from God. God delivered David by sending him into the wilderness around Keilah in the region of the Dead Sea.

David remained in the wilderness of Ziph, south of Hebron, where he lived in caves. "Saul sought him every day." There seemed to be no way of convincing Saul that David was not an enemy. Day by day over a period of time Saul pursued David.

"But God did not deliver him into his hand." God led David and provided for him and his men. The idea is that God was in control, and David was safe.

David became aware that Saul had now come to the wilderness of Ziph at Horeb to kill him. In the meantime Jonathan learned of David's hiding place and went to "encourage him in God." Again there was a covenant made between these two men. The bond of friendship was strong, seemingly unbreakable.

2. David betrayed by the Ziphites (23:19-20,24)

"Saul's futile pursuit of David continued. Again David's place of hiding was betrayed, this time by the Ziphites who came to Saul. Just why they

wanted to aid Saul is not known. Perhaps they feared the consequences of David hiding in their land.

However, information flowed two ways. David was also told of Saul's presence in the land. Therefore, he and his men moved south into the wilderness of Maon. Seeking to avoid an encounter, David put more distance between himself and Saul.

Just as Saul began to carry out his strategy aided by the Ziphites, word came that the Philistines had invaded Israel. David's plight was grave. He was counted as a rebel and hated by the king who had once been his friend.

After Saul's encounter with the Philistines, he resumed his chase. He learned that David had moved to Engedi near the Dead Sea. Here, in a large cave, David had the opportunity to kill Saul but would not.

3. David avenged by God (25:39)

Chapter 25 begins with the report of Samuel's death. Then the writer returns to David who has journeyed to Paran. Here David and his men encountered a wealthy shepherd named Nabal. David had been kind to Nabal's shepherds, having taken nothing from them during his flight from Saul. David asked Nabal for wages because he had provided protection for his men and his sheep. The request was, "Please give whatever you find at hand to your servants and to your son David."

Nabal refused and treated David with contempt as if he were a runaway slave or a political refugee. David prepared for battle to seek revenge against Nabal. Nabal's wife, Abigail, heard of her husband's abusive language to David. She heard the testimony of her husband's shepherds as to David's protection of them. Abigail then intercepted David and interceded for Nabal. Later she told Nabal what she had done and the shock of it killed him.

When David heard of Nabal's death, he realized how God had used Abigail. He had in his heart the desire to kill Nabal and would have if Abigail had not come to him. David then saw Nabal's death as revenge. God had held David back from doing this evil. David perceived that the Lord had "returned the wickedness of Nabal on his own head." Then David sent for Abigail, and she became his wife.

"This entire episode reveals the presence of God in David's life. God was guiding and protecting David. He was moving David toward the fulfillment

of his purpose.

4. Saul spared by David (26:5,8-9)

Saul resumed his pursuit of David assisted by the Ziphites. With 3,000 men, Saul came after David. They pitched camp at Hachilah. Through spies, David learned of this encampment and came personally to check the layout.

David surveyed the camp, locating Saul's position in the camp. He then found Abner's tent, for he had the primary responsibility of protecting the king. Surrounded by soldiers, Saul received maximum protection in the camp.

David and Abishai, his nephew, returned to the camp of Saul in the night. Saul and his soldiers were in a sound sleep as David and Abishai came into the camp. Abishai interpreted this as God's delivering of Saul into David's hand and wanted to kill him.

But David refused to lift his hand against God's anointed and for a second time allowed Saul to live. David feared the Lord and would not take this matter into his own hand.

David would, however, let Saul know that he had been in the camp. He took Saul's water jug and spear as proof. David exercised restraint with Saul even though Saul chased him with an evil purpose.

Let it be seen in this study that God's hand was upon David and David sought God. Saul was distracted by evil and failed. David sought God and followed patiently His leading. May that lesson be learned so that it becomes applicable for our living.

Jordan to head N. Greenville

GREENVILLE, S.C. (BP) — James Daniel Jordan Jr., head of the history department at Georgia Southern College, will become president of North Greenville College, effective Aug. 15.

Jordan, 48, succeeds George Silver who resigned a year ago. He is a graduate of Furman University, Southeastern Baptist Theological Seminary and Duke University. He was a Fulbright Fellow at the University of Strasbourg, France.

Before going to Georgia Southern in 1969, Jordan taught at Mars Hill College for five years. He was pastor of Calvary Baptist Church, Newton, N.C., before he began teaching.

E. Cecil Blackwell, retired pastor, who is a member of First Church, Tupelo, is available to interim pastorate, supply preaching, or evangelistic work. He may be contacted at 1708 Forrest St., Tupelo, MS 38801 (phone 942-4491). Blackwell served as pastor of seven churches in Mississippi. In 1966, the church where he was pastor was in the state's top 25 in baptisms.

In 1980, he completed seven and one-half months as interim pastor of Calvary, Holly Springs. During that time the Sunday School average attendance increased from 36 to 54 and the monthly offerings through the Sunday School increased from \$289 to \$495. Emmett Jarrett, chairman of deacons, said, "Calvary has a membership of 256; however, had begun a downhill slide. With God's help we are growing again in attendance as well as in love and fellowship. We feel that Brother Blackwell helped Calvary considerably in this growth."

Perri Kinsolving, foreign mission volunteer, and member of the Indian Church in Jackson Association, has been assigned summer mission work in New Castle, Calif., by the Home Mission Board. She was graduated from USM May 6 and left for her assignment June 4.

Pam Bell will be at Forest Church June 12-14 to share through song and Bible study. Friday night, June 12, the young people will have a cookout followed by an all-day retreat Saturday at Roosevelt Park. Sunday morning Miss Bell will meet with all the church youths for a final celebration and time of commitment.

Byron Mathis, who has resigned after 23 years as pastor of Calvary, Pascagoula, to accept a position with Zondervan Press, is giving 1,000 books to Jackson association to establish an associational library for pastors, staff members, and church leaders. The executive board of the association has voted to build book cases, and to install a bronze plaque giving the name of the donor.

Strengthened Church, Wayne County, recently ordained Joe Busby as a deacon.

Trinity Church, Clay Association, ordained Stanley Ballard to the gospel ministry on May 17. Ronnie Estes is the Trinity pastor.

New Salem Church, Lowndes County, will ordain three deacons during June—James D. Smith, Marion Burgin, and Roy McCullough. Arnold Davis is pastor.



Tracey Peacock, center, daughter of missionaries to Korea, recently received the Olive Haley Hewlett nursing scholarship at MC sponsored by the WMU of First Baptist Church, Jackson. The award is presented annually to a nursing student who is committed to full-time Christian service. Her parents, Mr. and Mrs. Billy Ray Peacock, pictured, were on hand for MC graduation ceremonies. He offered the benediction.

Beth Sartain of Ethel Church has been approved by the Home Mission Board as a Sojourner. Working in Houston, Texas, she began her ministry on June 8.

Jonathan Riley, son of Pastor Don Riley of Carson Ridge Church, Attala County, has been approved by the Home Mission Board to serve in a summer mission project on the Virginia coast. He has completed one year at Clarke College.

Texas volunteers to rebuild church

PARIS, Texas (BP) — Texas Baptist Men retirees and volunteers from the Paris area will rebuild the Emberson Baptist Church that was destroyed by a tornado May 13.

When the tornado roared through the community, 19 members were in the church for dinner and prayer meeting. They took cover in a ditch moments before the twister demolished the building.

Fortunately, a few weeks before the tornado, church officials had doubled the amount of insurance to \$40,000. Construction is expected to begin about mid-June.

Churches of the Red Valley Baptist Association scheduled a special offering May 31 to help rebuild the Emberson Baptist Church.

Simpson team to lead crusade in Montana

Simpson Association is sponsoring a team of ten volunteers to go to Helena, Mont., to work in East Helena Baptist Mission. The team will consist of H. Glen Schilling, director of missions, and his wife; Ken West, pastor, Poplar Springs; Jim Rickles, pastor, Pleasant Hill (NH); J. W. Styron and H. C. Brooks, Magee, First; Bill McRaney, Antioch; Mrs. Delores Erwin and Sally Sandifer, Harrisville; Terri Barrett, Dry Creek.

They will leave June 24 and return July 6. They will conduct five Back Yard Bible Clubs each morning, survey the mission area in the afternoon, and conduct a tent crusade each evening.

The mission is sponsored by Calvary Church, Helena, Bob Shaddox, pastor, Helena Valley Church, Caley Ray Nichols, pastor, and the Great Plains Baptist Association. Billy Ferguson is pastor of the mission.

The two mother churches will be coordinating the mission effort by the Simpson Baptist team. The monies for the expenses of the team are financed by members and churches of Simpson Baptist Association through the MOM (Money on Missions) fund.

Uniform Lesson

Claiming God's promise

By Tom F. Rayburn, pastor
First, Booneville

Deuteronomy 1:19-26, 29-31

God's offer of a land to the homeless people of Israel is the emphasis of our lesson this week. With the promise of the land, God gives the power necessary to possess the land.

These people had been enslaved in Egypt, but God had sent Moses with the promise, "I will bring you out from under the burdens of the Egyptians... and I will bring you into the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob." (Exodus 6:6, 8)

The people are now in the plains of Moab (Dt. 1:5, 34:1, 8). Across the River Jordan lies the land of promise, waiting to be claimed. Forty years of unnecessary wanderings in the wilderness have elapsed since Israel left Egypt (1:3), years that must have begun to despair that God's promise ever would be fulfilled. In our scripture for today, Moses is rehearsing to the people the reason for the long delay in their entering the land. As we shall see, it was not due to the caprice or inability of God, but to the refusal of the people to respond to God in faith.

"Yet you were not willing to go up, but rebelled against the command of the Lord your God" (1:26). Standing now in Moab, looking across into Canaan, Moses reminds these people that the land could have been theirs a generation ago if only they had believed God's promise.—adptd. Standard Commentary

Erdman's Bible Handbook gives the following information about the Book of Deuteronomy and chapter one:

Deuteronomy is the record of Moses' farewell addresses to Israel, given about 1260 B.C. on the plains of Moab, on the eve of entry to the promised land. The title, which comes from the Greek translation, implies a second law-giving, but in fact the book contains a restatement and reaffirmation of the Sinai covenant. It follows a specific treaty-pattern.

The laws recorded in Exodus, Leviticus and Numbers are brought together and applied specifically to the settled life of Canaan which is about to begin.

1:1-5 The introduction—Time and place are carefully specified. Forty years after the exodus, at the end of the wilderness wanderings, in the plains beyond Jordan, Moses gives God's

message to Israel

V.2... Eleven days... The journey from Jebes Musa, the traditional site of Mt. Sinai or Mt. Horeb to Dahab on the east coast of Sinai, up the coast and across to Kadesh, the Ain Qudeirat area, has recently been shown to take just about this length of time, eleven days.

Vs. 4-6... From Sinai to Kadesh. The spies sent out, and the revolt.

Vs. 9-18... Moses recalls how he found relief from the solitary burden of leadership in delegating responsibility. The wise advice to do so came from his father-in-law, Jethro (Exodus 18:13-26).

V.19... That great and terrible wilderness... Wilderness simply means uninhabited land. North of Sinai the land is barren and desolate, with rugged peaks and the earth covered with stones and flints. But there are oases with a surprising amount of vegetation after the winter rains.

V.44... Amorites... The term Canaanites is used by the book of Numbers 14:43. The term covenant is mentioned in these passages from Deuteronomy. From the Compact Dictionary we have this definition: It is a mutual agreement between two or more people to do or refrain from doing certain acts: sometimes the undertaking of one of the parties. In the Bible God is regarded as the witness of this pact (Gen. 31:50; I Sam. 20:8).

In the Old Testament there are three different types of covenants.

(1) A two-sided covenant between human parties, both of whom voluntarily accept the terms of the agreement (I Sam. 18:3); (2) A one-sided disposition imposed by a superior party (Ezek. 17:13, 14); (3) God's self-imposed obligation, for the reconciliation of sinners to himself (Dt. 7:8-8; Ps. 89:3, 4).

There are six covenants of God: (1) The Edenic in which God promises redemption (Gen. 3:15); (2) The Noachian, in which God promises to preserve the race (Gen. 9:9); (3) The Abrahamic, in which God grants blessings through Abraham's family (Gen. 15:18); (4) The Sinaitic, in which God designates Israel as God's chosen people (Ex. 19:5, 6); (5) The Levitical, where making reconciliation is through priestly atonement (Num. 25:12, 13); (6) The Davidic, in which salvation is promised through David's dynasty by the Messiah (2 Sam. 23:5).

The prophets foretold of a New Co-

venant (Jer. 31:31-34), which would center in a person (Is. 42:6). In the New Covenant, man is placed in right relationship to God through Christ (Heb. 7:22, 8:6-13; 2 Cor. 3:6-18). Wycliff gives us the following comments on vs. 19-40, which follow alongside of our printed text for today's lesson:

At that time Israel's approach to Canaan was from the south. Moses clearly advised them that Canaan was theirs for the taking (vs. 20, 21); yet when so ordered by the Lord, he consented to Israel's strategy of reconnaissance before attack.

Vs. 26, 27... rebelled... and murmured... Israel's response to the report of the spies was one of rebellion and refusal to advance.

V.37b... He hath brought us forth... to destroy us... Israel's perversity went to the extreme of interpreting their election as an expression of God's hatred of them; he had delivered them from the Egyptians only that the Canaanites might kill them.

Vs. 29-33... ye did not believe... They could not be dissuaded from their open revolt against the Lord's covenant program by all Moses' pleas and assurances of God's fatherly and supernatural help, such as they had experienced in Egypt and in the wilderness. Their unbelief provoked the divine verdict, sealed by an oath, sentencing them to exile from the homeland which they had refused to enter, exile unto death in the wilderness.

A concluding thought... Instead of "standing on the promises," too many of us are content "sitting on the promises." Claiming God's promises requires active response on our part.—Standard Commentary.

"Sweden will be completely secularized within 20 years if present trends in society continue, predicts a professor of sociology of religion at the University of Lund, Sweden. Goran Gustafsson says that since less and less Christian education is being given in schools and since society is more and more ignoring Christian activities, the danger exists that Sweden now have only 20 years to show if the Christian faith means anything to them"—Herald of Holiness.

"Thirteen years after Albania was formerly declared to be the world's first atheist state there is no outward sign of religious activity"—Decision.

Life and Work Lesson

Confidence for conflict.

By James L. Hefflin
FBC, Greenville

Revelation 12:1-4; 14:1, 8, 12-13

Christians have learned to live with conflict. Shortly after the close of World War II, "conflict" started again in Korea. It spread like a wildfire to other parts of the world. Conflicts in Korea, Vietnam, the Middle East, Central America and other areas have kept the world in turmoil almost continuously for thirty years. There is little reason to believe the situation will improve any time soon.

Christians know that these conflicts are but symptoms of a deeper conflict—between good and evil. It is the struggle between Satan, the prince of darkness, and Jesus Christ, the Prince of Peace.

The child who was born was destined to rule the world. His ultimate victory, of course, spelled defeat for his foe.

These verses have introduced the central characters in the drama of confrontation. The conflict between God and Satan in heaven is a picture of the struggle between the church and evil on this earth. It is a struggle to the death. The Devil holds contempt for the church and is determined to consume it. The knowledge that he will fail brings confidence for Christians to endure the struggle.

The other characters in the drama are Michael and the two beasts, the agents of Satan through whom he conducts his warfare (see 12:7-13:18 for details).

I. The lamb appears, 14:1

In order to reassure Christians that they would prevail in the battle with evil, John turned the spotlight onto the Lamb of God (14:1). He (the Lamb) stood on Mount Zion, surrounded by 144,000 of his own. The sight of the Devil and the two beasts would arouse fear in anyone.

The Lamb of God, declared ultimately worthy (chapter 5), stands victorious with his followers. What a vision! That scene would inspire hope.

The Lamb of God is associated with redemption and Mount Zion is associated with deliverance (Joel 2:32). This Zion is in heaven. The entire scene takes place in heaven.

The identity of the 144,000 has been interpreted variously. Some suggest they are a select group of saints. Verses 3-5 seem to suggest that they are all of the redeemed. The number 144,000 represents the great number of the redeemed in all of history. All have the

The second character in the drama was "a great red dragon" (v.3). The description of him leaves little question that he is to be identified as Satan himself. His power was real. The seven heads and ten horns speak of the completeness of his power and wisdom. With his tail he pulled one third of the stars down from the heavens and threw them upon the earth (v. 4). He was waiting for the birth of the child so that he could devour him immediately.

When the child was born, he was caught up quickly to the throne of God (v. 5). The woman fled into the wilderness, to a place prepared for her, where she would remain for a time—1,260 days. God prepared a place of spiritual refuge.

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mark of identity with Christ and they sing a song of victory. Christ and the overcomers reign.

III. Judgment will come, 14:8

An angel flew through heaven to proclaim the hour of judgment, to call on men to glorify and worship God (14:6-7). Another angel followed and declared the doom of evil (v. 8). The reference to Babylon the great is a direct reference to evil. Babylon, the great city of the Chaldean Empire (in the Old Testament) became synonymous with opposition to God's purpose. Rome was the Babylon of John's day.

The angelic proclamation means that, eventually, God's people will be set free from their enemy. Babylon, or evil, will fall. The very center of paganism, along with all she fed as a prey, will collapse in the presence of the Lamb. Judgment is final.

IV. God's own will rest, 14:12-13

A third angel completed the description of the coming wrath of God on Evil (14:9-11). Next, John added a comment to the proclamation of the angels. The saints of God endure through obedience and faith (v. 12).

A voice from heaven responded with a joyful declaration (v. 13). "Blessed are the dead who die in the Lord..." The Spirit declared that they (who die in the Lord) do rest from their labors. The term "rest" means "to be refreshed." Their works also follow them.

The blessed dead have entered into God's rest. (compare Heb. 4:9). For many centuries the saints of God have labored to enter into that rest. It is a promise of God and they will enter.

As a minister I have accompanied numerous family groups to the graveside. There is a deep sense of loss and grief as we go. Yet, there is hope. Those who die in the Lord enter his rest and celebrate with Christ his victory. God will not forget their faithfulness. He will receive them into his heavenly court.

With this note of joy the proclamation ended. It was a note of victory which would inspire confidence and courage.

Teach honesty by being honest. Teach love by loving. But don't teach the commandments by commanding.

Most of us are too fond of people who agree with us and of food that does not